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THE

# HISTORY

OF THE

Works of the LEARNED.

GIVING

A General View of the State of LEARNING throughout *EUROPE*, and containing an impartial Account and accurate Abstracts of the most valuable Books publish'd in *Great Britain* and Foreign Parts.

Interspers'd with Dissertations on several curious and entertaining Subjects, critical Reflections, and Memoirs of the most eminent WRITERS in all Branches of polite Literature.

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For the Months of *July, August, September, October, November* and *December, 1737.*

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V O L. II.

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L O N D O N:

Printed for T. COOPER, at the *Globe* in *Pater-noster-Row.* MDCCLXXXVII.

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General View of the State of  
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important Account and  
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VOL. II.

LONDON:

Printed by T. Cotes, at the Sign of the  
Three Kings in St. Dunstons Church-yard.



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THE

# HISTORY

III

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vol. 2 DEC

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*N. B.* The History of the Works of the Learned is a Continuation of the above Work.





THE  
HISTORY  
OF THE  
Works of the LEARNED.

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For July 1737.

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ARTICLE I.

*An Examination of the Question, Whether Æneas ever came to Italy, or not? With Remarks upon the Usefulness and Pleasure of Classic Learning, and some Observations upon Virgil.*

*To the Author of The History of the Works of the Learned. By CHARLES LAMOTTE.*

S I R,

**T**H O' I am sensible the Design of your writing is to promote the most serious Learning, and the most useful Knowledge, and that the Intent of your ingenious Accounts of the Works of the Learned is to recommend such Books as may tend to the Advancement of Religion and Morality, I hope you will sometimes admit of Essays of a lighter Kind, and a less important Nature; such, I mean, as relate to

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Classic



Classic Learning, and the *Belles Lettres*. I know the World is pretty much divided about the Nature and Usefulness of this Sort of Study; and that whilst some of its Admirers raise and extol it to the Skies, and prefer it to History, Mathematicks and Philosophy, others slight and despise it as much, condemn it as wholly useless and unprofitable, and look upon it as troublesome in Company, and bordering upon Pedantry and Impertinence. But I believe, Sir, that avoiding these two Extremes, if we examine the Matter in a fair and impartial Light, we shall find that this Kind of Learning, when applied in a proper Manner, may not only afford much Pleasure, but also be of great Use and Advantage to the Student. For a Proof of this, I dare appeal to those that have applied themselves to this Study betimes, whether it has not help'd to form, nourish and improve their Minds, and furnished them with such Notions, as have very much contributed to the Pleasure and Happiness of their Lives. Whether these Books have not been their most agreeable Companions in their Travels, to ease the Fatigues and Inconveniencies of them; their best Entertainment in a Country Retirement, where they have had the Pleasure to behold the charming Contrast between Nature and Art; to compare the beautiful Descriptions of the rural Scenes in the Poets with the delightful Pictures and Landscapes, which Nature in a fine Season portrayed and represented to their Eyes? and,

—————*Nunc veterum in Libris*—————  
*Ducere sollicitæ jucunda Oblivia Vitæ.*

Whether these Books have not given them great Relief and Support under the Afflictions and Calamities they have met with in the Course of their Lives. This the great *Roman* Orator (who, you know, Sir, had his Share of Troubles both in publick and private Life) was so sensible of, that he declared that under these Pressures he ever fled for Relief and Refuge to

his Books, which tho' they did not wholly cure, remove, and make him forget his Sorrows, at least help'd very much to sooth and alleviate them. Lastly, Whether these have not been the most pleasing Entertainment and innocent Amusement of their old Age, when all other Pleasures have left and forsaken them? Let any Man read *Tully's* excellent Treatise of old Age in this View, and deny this if he can. There he will hear old *Cato* declare, that in an <sup>1</sup> advanced Age he began to learn *Greek*, and to read the *Greek* Authors; which Study (saith he) he pursued with the same Desire and Eagerness, as a Man that quenches the most craving Thirst; that he looked upon these politer <sup>2</sup> Studies as the greatest Comfort and Delight of his old Age, and <sup>3</sup> preferr'd them to the most delicious Meals, to the finest Entertainments of the Stage, and to all the Pleasures and Enjoyments of Sense. I remember the great *Thuanus* relates in the Memoirs of his Life, that being at *Padua* he went to visit Signior *Picolomini*, a learned Professor in that University, and that he found that venerable Man sitting in his Bed at fourscore Years of Age, revising, correcting, and polishing some Remarks he had formerly made upon a *Greek* Author; which Employment, he said, gave him unspeakable Delight at an Age when he had no Taste and Relish for other Pleasures and Enjoyments of Life. From whence young Men shou'd learn to apply themselves to that Study betimes, and lay in such Store and Provision of this useful Learning, as will so much conduce to the Pleasure of their Lives, and afford them such pleasing Entertainment, such Relief and Comfort in their old Age. The truth is, these politer Studies help very much to fan and keep alive the Flame that then begins to fail, to

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rub

<sup>1</sup> Literas senex didici quas quidem sic avide arripui, quasi diuturnam sitim explere cupiens, ut ea ipsa mihi nota essent, quibus me nunc Exemplis uti videtis. *Cicero de Senect. Edit. Græv. p. 406.*

<sup>2</sup> Quid jucundius Senectute stipata studiis Juventutis? *Ib. 408.*

<sup>3</sup> Quæ sunt igitur Epularum, aut Ludorum, aut Scortorum voluptates cum his voluptatibus comparandæ. *Ib. p. 425.*

rub off the Rust, and to sweeten the Sourness and Moroseness of old Age; give it something of the Life and Gaiety of Youth, and make good the Observation, That as nothing is more agreeable in a young Man than a little of the Seriousness and Gravity of Age, so nothing is more lovely and amiable in an old one than somewhat of the Spirit and Vivacity of Youth. For these Reasons, I hope, Sir, you will not refuse now and then to admit and insert in your Journals some lighter Essays, some Fruits of leisure Hours and Unbendings of the Thoughts from graver and severer Studies.

*I am, Sir, &c.*

*To the Reverend, &c. &c. &c.*

**I**T is the Observation of the *Roman* Historian, that most Nations have been apt to mingle Truth and Falshood in their Histories, to set off their Originals, and illustrate their Pedigrees. Whether this might proceed from a certain Pride and Vanity to exceed their Neighbours in point of Antiquity, or was at first set up and encourag'd by politick Princes and Governors to animate their People to great and generous Actions, and to engage them to tread in the Steps, and imitate the Virtues of their supposed Ancestors, I will not here make it my Business to enquire. But of all the ancient Nations, there is not one for which the Moderns have shewn more Partiality, and been more willing to derive their Originals from, than the *Trojans*. This may seem wonderful enough, since if we compare them with the *Greeks*, we shall find them in all respects very much inferior to their Enemies. 'Tis certain the *Trojans* had the worse both in the Cause and the Success of that long, tedious, and bloody War. They had been the first Aggressors, had taken the Part of a Prince, who had been guilty of the greatest Piece of Injustice, and drawn their Swords in a most unwarrantable



ble Quarrel in the Defence of Rape and Adultery. Then as to the Event and Success of the War, they were conquer'd in the End, and saw their Town miserably burnt and destroy'd by the *Greeks*. And yet 'tis for this unjust, this vanquish'd People, that later Nations have shewn the greatest Esteem and Regard; which they have carried so far, that not content to admire their Actions and Feats of War, they have endeavoured to graft themselves upon their Stock, and to derive their Original from them. The *French* Writers were the first that gave into this Piece of Vanity, by tracing their Descent from *Francus* the Son of *Hector*, who, they say, landed in *Gaul*, conquer'd the Country, set up his Empire there, and gave the People the Name of *Franks*, instead of that of *Gaul* by which they were call'd before. This *Tritheimius* relates from one *Hunnibald*, who liv'd in the Time of *Clovis*, whom Mr. *Camden*, in the punning Wit of that Age, calls a *bald* Writer, fabled and feign'd, and of no manner of Credit and Authority. After the Invention of this Story, the *Britons*, not willing to yield in their Descent and Original to the *French*, set up a like Claim, and invented just such a Story. The first Author of this Romance was *Jeffry* of *Monmouth*, who writes, that *Brutus*, Son of *Silvius* the Son of *Aeneas*, and Brother to *Ascanius*, having kill'd his Father accidentally in hunting, fled to *Greece*, rescued many *Trojans* that were in Slavery there; then sailing for *England*, which at that time was called *Albion*, and inhabited with a Race of Giants, landed at *Totenness* in *Devonshire*, overcame and destroyed them, and setting up his Empire there, call'd the Country *Britain* from his Name. Mr. *Camden* has long since taken this Story and imaginary Original to task; and from the Uncertainty of History before the first O-

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lympiad,

4 The ingenious Mr. *Voiture*, who did not love the *Greek* Authors, because, I suppose, he had never read them, (for I am sure it is impossible to do it without admiring and vastly preferring them to the *Latin* Writers) us'd to say, by way of Jest, That as he was descended from *Francis*, he had a natural Aversion for the *Greeks*.

lympiad, and also from the Silence of *Cæsar*, *Tacitus*, *Gildas* and *Bede*, who have carefully enquired into the Original of the *Britons*, has proved almost to a Demonstration, that it is all a mere Fable and the Forgery of that Romantick Writer to gratify his Countrymen. The *Welsh* have also put in their Claim for this kind of Antiquity, as descending from *Camber* a *Trojan* Prince, who, they say, landed there, and having conquer'd the Natives, called the Country by his Name; and lastly, the brave *Cornish* Men have traced their Pedigree from *Corineus*, who they say, coming from *Troy* with *Brutus*, encountred *Gogmagog* and other Giants, and called the Country *Cornwall*, from his Name. Notions and Traditions which are like to last as long as Men are willing to be deceiv'd, and loth to part with the

———*Mentis gratissimus Error;*

that is, as long as the World endures. Some learned Men have entertained the same Opinion of *Æneas's* coming into *Italy*, and setting up his Kingdom there; and looked upon it as a downright Fable, and the Invention of the *Romans* to illustrate their Original, by deriving from that *Trojan* Hero. The learned *Bochartus* in a Letter to Mr. *Segrais*, the *French* Translator of *Virgil*, has endeavour'd to disprove this Tradition, and, as he saith, to overthrow the whole Plan and Foundation of the *Æneis*. This his Assertion he grounds upon a Passage in *Homer*, at the 20th Book, §. 307. where *Neptune* prophesies, that after the Destruction of *Troy*, *Æneas* his Children and his Posterity should reign over the *Trojans*. Some Criticks, out of Concern for the Honour of *Rome*, and Regard to the Credit of *Virgil*, have endeavoured to reconcile this seeming Difference between the two Poets, by supposing that *Æneas* did actually come in-  
to

5 Νῦν δὲ δὴ Αἰνείας βῆν Τρώεσσαν ἀνάξας  
καὶ παῖδες παῖδων τοῖσιν μετόπισθε Ἰφώνται.

L. 20. v. 307.

to *Italy*; and after he had settled his Son *Ascanius* there, return'd into *Asia*, and reigned over the *Trojans*. But besides that it is not likely that Prince should forsake a Kingdom he had just set up, and return to a destroyed and miserable Place, there is not the least Ground and Authority for this Piece of History. Others have thought there was a Fault in the Text of *Homer*, and that the true Reading was not *τρώεσσι* but *παντεσσι ἀνάξει*. This *Bochartus* saith is taking an unwarrantable Liberty with the Writings of the Ancients; and that if such a License is once allow'd, there is an End of the Credit and Authority of their Writings. But, with Submission to that very learned Man, this various Reading is not without some Foundation. For, as Mr. *Barnes*<sup>6</sup> observes upon the place, 'tis certain the Passage was so read in some ancient Copies: and what renders it more likely, is, that it exactly tallies and agrees with two Verses in *Virgil*, which seem to be a literal Imitation of the Words of *Homer*.

*Hic Domus Æneæ cunctis dominabitur ævis,  
Et Nati Natorum, & qui nascentur ab illis.*

*Æneid. L. 3. v. 57.*

So that 'tis not unlikely that *Παντεσσι* was the true and genuine Reading, or at least that it was that of the Copy which *Virgil* made use of. But granting *Homer* had written *τρώεσσι* as it stands in the present Editions, I do not see why it should disprove the coming of *Æneas* into *Italy*, or subvert the Foundation of that noble Poem; since *Neptune* in his Prophecy (and 'tis the Nature of Prophecies, you know, to be dark and ambiguous) might mean that *Æneas* would rule over the *Trojans* in another Country, tho' not at *Troy*. This was long since the Opinion of *Dionysius Halicarnassæus*, one of the best Criticks and judicious

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Writers

<sup>6</sup> Pro *τρώεσσι* tamen *Παντεσσι* legebatur; unde *Virgilius*,  
*Hic Domus Æneæ, &c. Vide Barnes in locum.*



Writert among the Ancients. To which *Bochartus* replies, that he wrote this to make his Court to the *Romans*, and to compliment *Augustus*, under whose Empire he lived. This seems to bear hard upon that curious Searcher into Antiquity, who, I make no doubt, had some ancient Writers for his Vouchers. This Tradition of *Aeneas's* coming to *Italy* (however it might be grounded) proved once of great Benefit to the Inhabitants of *Acarmania*, who, after the Death of *Alexander* Son of *Pyrrhus* King of *Epirus*, fearing the *Ætolians* would make War <sup>7</sup> against them; sent Ambassadors to *Italy* to implore the Assistance of the *Roman* Senate; and to engage it to gratify their Request, alledged that they were the only Province of *Greece* that had not sent <sup>8</sup> Ships and Succours against their Ancestors the *Trojans*. Their Plea was allowed to be just, their Request was granted, and an Embassy was sent to the *Ætolians* to order 'em to desist from their intended War. This happen'd in the 512th Year of *Rome*, and 200 Years before the *Æneis* was written. But Tradition was not so favourable to the People of *Ithaca*, who, when they expostulated with *Agathocles* King of *Sicily* for plundering their Country, and driving away their Cattle, were answered, What he had done was only by way of Reprisal for *Ulysses's* driving away the Sheep of the *Sicilians*, and also blinding their Shepherd. The same Prince, when the Inhabitants of *Corcyra* complained to him for invading their Country, told 'em it was because their

Ancestors

<sup>7</sup> See *Bayle's* Dictionary, Article *Acarmania*.

<sup>8</sup> *Strabo* indeed has prov'd by the Catalogue of Ships, that their Allegations were false; and shewn that the *Acarnanians* furnished their Quota of Men and Ships in that famous Expedition, though *Homer* has only pointed out their Country, and not called 'em by their Name. “ Demonstravimus (*saitb he*) in recensione Navium “ Græcarum, Acarnanas quoq; inter eos numerari, qui Expedition- “ ni ad Ilium interfuerint. *Strabo, Edit. Casaub. p. 361.* This, however, may serve to shew it was a very ancient Tradition, and was thought then so well grounded and just, that it procured that Nation the Favour and Protection of the *Romans*, and secur'd it from a War they had reason to fear was coming upon them.

Ancestors had received *Ulysses* in their Island. But the most ridiculous Message of this Kind was that which *Mahomet* the Great sent to Pope *Pius* the Second, who assisted the *Greeks* against the *Turks*, telling him, he wonder'd the *Romans* should make War against him, since they had both the same Original, and were engaged in Honour to revenge the Death of their Countryman *Hector* upon their common Enemy the *Greeks*.

Thus fictitious Wrongs, saith Monsieur <sup>9</sup> *Bayle*, invented by the Poets, have sometimes been made to apologize for real ones. But to return to the Passage of *Homer*: The Ambiguity of the Word is so far from disproving this Tradition, that it rather seems to be an Argument for it: It being, as I said before, the Nature of Prophecies to be deliver'd in a dark, obscure, and intricate manner. So that upon the whole, I cannot think that a dubious Expression, and the single Testimony of *Strabo* ought to bear down the Evidence of so many ancient Writers, who have transmitted this to Posterity as Truth. But supposing, after all, the Objection of *Bochartus* to be just, allowing that *Aeneas* really never came into *Italy*, but remain'd in his own Country, and reigned over the *Trojans* there, (which I find is Mr. *Pope's* Opinion; for which I can't but say he gives very good Reasons, and every body knows that Gentleman never gave a bad one in his Life) I do not see why this shou'd reflect upon *Virgil*, derogate from his Merit, or destroy the Foundation of that noble Poem. For granting only that there was such a Tradition among the *Romans*, this sure was Ground enough for him to build upon, tho' there was no manner of Truth in the Story. Now that there was such a Report, is plain from the Testimonies of *Livy*, *Dionysius Halicarnassens*, and other Historians; and from the Instance I have given of the *Acaruanians*, who, 200 Years before *Virgil* wrote, insisted upon it, and by vertue of it obtain'd

tain'd the Favour and Protection of the Senate of *Rome*. This, I say, was Foundation enough for *Virgil* to build his Poem upon, tho' the Story had been entirely false, and there never had been such a Man as *Æneas* in the World; since I believe no body would have the worse Opinion of a fine Poem or Play, because they are grounded upon the Stories of a *Brutus*, a King *Lear*, or Prince *Arthur*, though he was sure there never were such Persons in *Britain*. The same thing, I believe, may be said of the great Outcry that has been raised by some Criticks against *Virgil* for the Episode of *Dido*, which he has inserted into his Poem; for which he is charged with two considerable Faults: 1<sup>st</sup>, For bringing two Persons together upon the Scene, who lived at the Distance of near 400 Years. 2<sup>dly</sup>, For blasting the Honour and Reputation of a virtuous Princess, who for Modesty and Chastity was the Pattern of her Sex, and the Glory of her Age; and who (if we may believe *Tertullian*†) chose to fling herself into the Fire, rather than to wed a second time, and to marry the King of *Mauritania*, who solicited her to it. The Friends and Favourers of *Virgil* have taken pains to clear him of these two Accusations; but I cannot think it was purely the Poet's own Invention. I make no doubt but there was such a Report and Tradition among the *Romans*, who, as they were jealous of the Power and Greatness of the *Carthaginians*, were ready to believe any thing that might blast or discredit them, and cast a Slur and Blemish upon the Foundress of their State. In such a Case, you know, Sir, *Quæ volumus facile credimus*. Every thing that reflects upon an Enemy is sure to be readily swallowed and believed. Thus *Socrates* used to say, Nothing was so easy at *Athens* as to commend the *Greeks*, and revile and abuse the *Persians*. As this is purely a Conjecture of my own, I will give it you as such without laying a greater Stress upon it than it will bear. But allowing the full of the Charge, I mean that it was entirely

† *Dido maluit uri quàm nubere. Tertullian.*



ly the Invention of *Virgil*; I cannot help saying with the Poet,

*Si non errasset fecerat ille minus.*—

And that as this Episode is so full of Beauties and Graces, and gives such a lively Image of the human Passions, it would have been a thousand pities if the Poet had not indulged his Fancy, and taken this License, tho' there had been no manner of Foundation for it.

Before I part with *Virgil*, I beg leave to send you another Criticism that was lately made upon him in a Company where I was. A Gentleman pulling his Poem out of his Pocket, turn'd to the passionate Speech of *Dido* to the *Trojan* Prince, who was going to forsake her, and pitching upon these two Verses,

*Quinetiam hyberno Moliris fidere Classsem  
Et mediis properas Aquilonibus ire per altum.*

said, he wondred so judicious a Writer as *Virgil* shou'd show such Ignorance in point of Geography, and the Situation of Countries, as to make *Aeneas* sail from *Africk* to *Italy* with a Northerly Wind that blew directly against them.

*Et mediis properas Aquilonibus, &c.*

I replied, that we ought to be very cautious and diffident of ourselves, when we cast such Reflections upon ancient Writers; especially such a one as *Virgil*, who has ever been allow'd to be the Prince of the *Roman* Poets, and for so many Ages has had the Esteem and Veneration of the Learned World, lest such rash and hasty Censures should severely return and recoil upon ourselves. I was going to proceed, when one of the Company said, he thought the Objection might be easily answer'd by a very common Figure of Rhetorick, the taking the Genus for the Species;

Species; so that *Aquilonibus* would signify no more than stormy and tempestuous Weather, or any boisterous and violent Wind from whatsoever Corner it might blow; a Figure which, he said, was very common in the ancient Writers. This, I remember, is the Solution Mr. Bayle gives somewhere of this Difficulty; I think it is in his *Historical Dictionary*. But as the words *Hyberno fidere*, in the Verse that immediately precedes, seems to imply the very same, this would look like a Tautology and needless Repetition in *Virgil*, a Fault we cannot suppose that great and judicious Writer to be guilty of. The next Person that spoke, said, that *Dido*, being in a Fit of Passion, and besides herself, might not consider what she said; and that the Poet might make her speak in that manner, to humour her Anger, and express the Violence of the Passion she was in. A third Man went a shorter way to work, and solved the Difficulty with very great Ease, saying, the Poet made use of the word *Aquilonibus* for his own Ease and the sake of the Metre, and because he could not find any word, nor the Name of any other Wind that could so conveniently come into the Measure of his Verse. This, you see, Sir, is *nodum secare non solvere*, and is such an Answer as does not deserve any serious Reply. But I think there is no need of any of these Solutions to save the Credit of the Poet; and to remove the Objection, and that the giving it its full Force, allowing the Situation of *Africa* and *Italy* as it stands, and taking *Aquilonibus* in the most strict and rigid Sense it will bear, will rather prove a Beauty than a Blemish, and add Force and Energy to the Words of *Dido*. The Sense of which will then be this; Cruel Man, you are in such a hurry to go, so eager to forsake me, and to depart my Dominions, that you will fit out your Fleet in the worst most tempestuous Weather, and are resolved to sail, while the Wind is just at North, full in your Face, and directly against you. This, Sir, I conceive not only removes the seeming Difficulty, but sets the Matter in a juster

Light, better expresses the Eagerness of the Hero to depart, and gives Strength to the Reproaches of that unhappy Princess. As I have no Notes by me upon *Virgil*, but those in *Usum Delphini*, and a few of *Robert Stevens's* at the End of his 8vo Edition, I cannot tell what other learned Men have said upon this Passage. I wonder Mr. *Dryden*, who has obliged the World with so fine a Translation of *Virgil*, and who was as judicious a Critick as he was an excellent Poet, has taken no notice of this Difficulty; for he passes over it *Pede sicco*, and following the common Track, renders the Passage thus:

*Even when the wintry Winds command your Stay,  
You dare the Tempest, and defy the Sea.*

Since the writing of these Remarks, I find a learned \* Man has published a Dissertation upon the coming of *Aeneas* into *Italy*. Not having seen that Piece, I cannot judge what Arguments he has brought to support this Opinion. If I could have got a Sight of it, it might perhaps have been the better for us both; might have saved me the trouble of writing, and you, Sir, that of reading of this long, and, I fear very tedious, Letter; of which I shall only say, as *Tully* does to his Friend *Atticus*: *Hæ nugæ, fateor, non ferendæ, sed tu (amice) ut soles, semper obsequere.*

*I am, Sir, &c.*

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\* Theod. Rickins de adventu *Æneæ* in Italiam.

## A R T I C L E II.

*The Moral Philosopher. In a Dialogue between Philalethes a Christian Deist, and Theophanes a Christian Jew. In which the Grounds and Reasons of Religion in general, and particularly*



*cularly of Christianity, as distinguish'd from the Religion of Nature; the different Methods of conveying and proposing moral Truths to the Mind, and the necessary Marks or Criteria on which they must all equally depend; the Nature of positive Laws, Rites and Ceremonies, and how far they are capable of Proof as of standing, perpetual Obligation; with many other Matters of the utmost Consequence in Religion, are fairly considered and debated, and the Arguments on both Sides impartially represented. London: Printed for the Author, 1737. 8vo. Pag. 450.*

**T**HE Author of these Sheets having a good Opinion of his own Design in them; thinking he has a Right to treat his own Subject in his own Way; and being willing to allow others the same Liberty, is not disposed to ask Pardon for what he has said in them. He takes it for granted that some will exclaim at him; but he seems very confident that no rational and sober Persons can be guilty of so doing.

The Foundation of this Work was, as we are told, laid many Years ago, in the Conferences of a Society or Club of Gentlemen in the Country, who met once a Fortnight, with an Intention of entering impartially into the Consideration of the Grounds and Principles of Religion in general, and particularly of Christianity as a Revelation distinct from the Religion of Nature. The Result of these Debates was a Set of Conclusions, which are the Principles of this Book; and which we shall here recite, in order to give the Reader at once a general Idea of it.

1. "The moral Truth, Reason and Fitness of Actions is founded in the natural and necessary Relations of Persons and Things, antecedent to any positive Will or Law, and therefore cannot be altered

" ed

“ ed by any positive Will, Law or Authority what-  
“ soever.

2. “ The moral Truth, Reason, or Fitness of this,  
“ is the only certain Mark or Criterion of any Do-  
“ ctrine as coming from God, or as making any Part  
“ of true Religion.

3. “ The extraordinary Gifts and Powers in the A-  
“ postolick Age were never confin'd or annex'd to  
“ any moral Character, but the false Prophets and  
“ Teachers had them as well as the true; and there-  
“ fore there was the same Reason and Necessity for  
“ Mens examining and trying all Doctrines and all  
“ Pretensions to Prophecy, by the moral Truth,  
“ Reason and Fitness of Things then as now.

4. “ Infallibility and Impeccability are the sole  
“ Prerogative and peculiar Attributes of God. Every  
“ Being not Omniscient must be liable to, or capable  
“ of Error, and every wilful or voluntary Error in  
“ moral Conduct is faulty or sinful; and consequent-  
“ ly the extraordinary Gifts and Powers so common  
“ in the Apostolick Age, did not make Men infalli-  
“ ble or impeccable, as they did not destroy natural  
“ Liberty or free Agency; but they who were en-  
“ dued with them might make either a good or bad  
“ Use of them, as much as of any natural Faculties  
“ or Talents.

5. “ The Doctrines and Obligations of moral Truth  
“ and Righteousness may be conveyed and proposed  
“ to the Mind in several different Ways; viz. by  
“ Reason in the natural ordinary Use of our Facul-  
“ ties; by Inspiration, or immediate personal Reve-  
“ lation from God; or, lastly, by authentick Testi-  
“ mony from those who were thus originally enlight-  
“ ned, and supernaturally assisted. But in which so-  
“ ever of these Ways the Doctrines may be convey-  
“ ed and proposed, the Religion is still the same, and  
“ its Evidence or Proof the same; namely, the mo-  
“ ral Truth, Reasonableness and Fitness of the Do-  
“ ctrines themselves, as appearing to the Understand-  
“ ing, upon a fair, impartial Consideration and Judg-  
“ ment

“ment of Reason. If this be not allowed, there  
 “can be no true or certain Marks or Bounds of Re-  
 “ligion, but the grossest Errors and most diabolical  
 “Delusions might be received as divine Truths.”

These, as our Author says, were Principles upon which the Gentlemen aforementioned proceeded in their Debates and Enquiries. In this Performance he has taken the Liberty of representing them, indeed in his own Way, tho’, as he assures us, with very little Variation from the Method in which the Argument was at first managed and carried on. The Method that is here made use of, is such as forbids any regular Epitome of the Work; a general Notion of which may, as I have said, be form’d from the foregoing Propositions; but to let the Reader into a more explicate View of the Author’s Design in it, which he thinks so good as to need no body’s Pardon, I shall here subjoin a few Sketches of the chief Doctrines he has therein recommended.

One is, the Insufficiency of the Sacred Writings for our Instruction in the Will of God. He asserts, “that the Books of the Old and New Testament are  
 “dark, indistinct and unintelligible; not to be easily understood by Men of Honesty and Integrity,  
 “with a common Capacity and Attention. Nay,  
 “the most learned, impartial and diligent Enquirers,  
 “after all their Pains and Researches, are not able to  
 “come to an Agreement about the most important  
 “Points of mere Revelation. None of the Do-  
 “ctrines of Revelation therefore can be fundamental  
 “or necessary, because Mistakes about them are easily made, and may be unavoidable; nay, no Man  
 “can ever be certain that he understands the true determinate Sense of the Holy Ghost, or the inspired  
 “Writers, concerning such supernatural Truths and  
 “Doctrines which are delivered in ambiguous Terms.”  
 When all this is proved by a laborious Induction, our Author infers from it, that the Bible does not include any revealed Religion: for thus he says, “But is it  
 “not strange that God should reveal a Religion as of  
 “any



“ any *Necessity* or *Use* to Mankind, which is not to  
“ be understood in any one certain determinate Sense?  
“ —This surely could not in any Propriety of Speech  
“ be called a Religion. — And this shews how much  
“ the word Religion is abused, whenever it is appli-  
“ ed to such abstract, intricate and mere speculative  
“ Points, which Men may believe or not believe, or  
“ not think of at all, without affecting their moral  
“ Character.”

The next thing our Author attempts to persuade us of, is, That there is no Connection or Harmony between the two Testaments; or, That the Law was no way typical of the Gospel. He treats the Supposition of any Agreement as quite ludicrous, as  
“ what may give entire Satisfaction, and appear per-  
“ fectly just and beautiful to Men of deep Discern-  
“ ment and Penetration; yet it must, as he imagines,  
“ be a little puzzling to vulgar Understandings.” In the Prosecution of this Point, after justifying his Ridicule of it, he discusses this grand Question, “ Whe-  
“ ther the positive and ceremonial Law of *Moses* was  
“ originally a divine Institution, to be afterwards su-  
“ perseded by another Revelation; or, Whether it  
“ was from the first a mere Piece of worldly carnal  
“ Policy?” It is the latter Part of the Question he maintains.

I think he has drawn up a fair Summary of what may be urged on the opposite Side of it. In the Course of his Disquisition he offers to prove, that St. *Paul*'s Sentiments of the *Levitical* Law were the same as his. In order hereunto, he considers the different Senses wherein the word Law is made use of by that Apostle; and asserts, that whenever he mentions it with diminutive Epithets, he means by it the *Moral* Law delivered by *Moses*; not as compared with any more perfect Institution, but absolutely, as in every Acceptation weak and insufficient to enforce, or secure a State of inward, real Virtue or Righteousness, with regard to God and Conscience. And that when he speaks of the Law in opprobrious and contemptu-

ous Terms, he intends by it the whole ritual System of the *Jewish* Legislator: Neither of which therefore could be supposed by him to be of God, being entirely unworthy of him. And that when he pronounces the Law to be right and good, he means neither of the foregoing, but the Law of Nature.

In the next place our Author affirms, that “no Reason or Foundation is to be found in all the Writings of *Moses*, or his Commentators the Prophets, for that typical, figurative and allegorical Sense of the legal Priesthood, Sacrifices and Ceremonies, which *St. Paul* supposes and argues upon in his Reasonings against the *Jews*, in order to set aside this Priesthood, and the Law of Ceremonies depending upon it, as fulfilled and accomplished in Christ.”

And whereas this Assertion seems directly to strike at the Character of the Apostle, whom it makes a very inconsistent and injudicious Writer, and consequently at his Authority as an inspired one: he goes on, after enforcing what he had before said concerning *St. Paul's* Opinion of the *Jewish* Law being the same as his, to account for his Conduct in this Particular, which seems so unsuitable to such a Notion. He pretends that the *Jews* were unacquainted with any mystical allegorical Sense of their original Books till the Time of *Ezra*, when it was first introduced, and with it the Doctrines of the Conflagration of the World, the general Resurrection and Judgment of good and bad Men, and a consequent, future State of Rewards and Punishments; and all under the pretence of oral Tradition from *Moses*; that from thenceforth the *Jews* went all into that Scheme, and that *St. Paul*, (the same he says of Christ) without taking it to be a right one, or ever entering into the Merits of it, only made use of it as the best Ground he could go upon with that People, to argue them out of Conceit with a slavish Dispensation, and to recommend to them a better.

The Prosecution of this Point carries our Author into a long Detail of the Acts and Behaviour of the Apostle,



Apostle; in which Representation he has given him much of the Appearance of a cunning Temporizer: and indeed this is an Imputation that he seems to allow of; tho' upon Recollection, as it were, he afterwards applies himself to obviate it, and to evince, that that great Teacher always acted upon steady uniform Principles. In stating this matter, he very liberally gives up all the other Apostles, Prophets and Preachers of that Age (except *Timothy*) as a Parcel of mistaken People, fond of a "wretched Scheme of Superstition, Blindness and Slavery, contrary to all Reason and common Sense; and this under the specious, popular Pretence of a Divine Institution and Revelation from God."

This leads him to declare, "That there was not in the apostolical Times any Pretence to a Spirit or Holy Ghost, that made Men either infallible or impeccable, that set Men above the Possibility of erring or being deceived themselves, as to the inward Judgment, or of deceiving others in the outward Sentence and Declaration of that Judgment." The Apostles, he says, never claimed any such Privilege, and according to him such a Claim would have been wild and impudent. He proceeds to shew, "That Miracles are no Evidences of sound Doctrine in the Worker. That nothing can be a Revelation to any but by immediate Communication from God." He denies "That an original, divine Testimony can be conveyed to us by a human Testimony." Or, "That any rational Proof can be given of a Command or Law from God, where God himself does not speak to the Person directly." These are Points of singular Importance to our Author's Design, and he labours strenuously to gain them; for with these in his Possession the whole Bible is at his Mercy, and he can dispose of Christianity as he pleases.

Accordingly, when he has, as he imagines, effectually secured them, he gives us his Definition of Christianity, which he takes to be "that most compleat



“ and perfect Scheme of moral Truth and Righteous-  
 “ ness, which was first preach’d to the World by  
 “ Christ and his Apostles, and from them conveyed  
 “ down to us under its own Evidence of immutable  
 “ Rectitude, Wisdom and Reason.” This Definition, as he imagines, takes in all that is essential to Christianity. The Notion of Miracles being Evidences of it he explodes, and looks upon them as no other way serviceable thereto, “ than as Means of  
 “ awakening the Attention of the People to consider  
 “ its Doctrines when they are proposed, and as moral Proofs (when of a useful and beneficent Kind)  
 “ that the Performers can have no Designs against  
 “ them, but must upon the whole intend their real  
 “ Interest and Welfare.”

Our Author afterwards proceeds to abolish the false Opinions, which even the Protestant Clergy, as he says, have propagated for their own peculiar Advantage, concerning the two Sacraments, and the Death of Christ, as a Propitiation or vicarious Sacrifice for the Sins of the World. He allows there is nothing in these Doctrines as contained and taught in the New Testament, but what may be admitted as reasonable, when they are once rightly understood; but then he insinuates that when they are, their Appearance will be very different from the Dress imposed upon them by the Ecclesiasticks. He maintains, “ That the Sacraments were only temporary or occasional things,  
 “ and never intended as standing, immutable Laws of  
 “ Christianity. That Christ never made any Satisfaction to God on our Account at all. That those  
 “ Passages in the New Testament whereon this Doctrine has been built, are only figurative, metaphorical and allegorical Expressions, made use of by  
 “ St. Paul in his Epistles, in compliance with his  
 “ Countrymen the Jews Prejudices in favour of their  
 “ Law, and their Attachment to the Terms and  
 “ Phrases of it; hoping, by cloathing the Gospel  
 “ Scheme and Doctrines therewith, and accommodating them as far as possible to their Levitical Sy-  
 “ stem,

“ stem, he should more easily win them to a Compliance with the Christian Institution.”

The whole Train of our Author's Argument upon these Heads is thoroughly seasoned with Invective against the Clergy, at whose Door is laid all that gross Corruption of Christianity, in these momentous Articles, all that wicked Mystery, which he is here with so much Care and Industry endeavouring to purge out and get rid of: in the Place of which he substitutes such a pure and easy Account of them as must happily remove all the Difficulties and Prejudices they have heretofore been clog'd with, or liable to. I can't so well exemplify this in the Case of the Satisfaction of Christ, which he has protracted a considerable Length, comprising in his Dissertation thereupon the whole Doctrine of the *Jewish* Law concerning Sacrifices, and Atonement by Blood, as likewise what different Parties of Christians teach of our Redemption, or Deliverance from the Power of Sin and Satan by the Death of Christ, (the genuine Ends and Purposes of which amazing Catastrophe he also insists on); but it will be evident by a few Sketches of what he says regarding Baptism and the Lord's Supper, which he handles more briefly: “ It must be observed then, “ that both the Sacraments, as we now call them, “ were civil Usages or national Customs among the “ *Jews* in our Saviour's Time, and all along for many Ages before. So that Christ did not herein institute any new Ritual or Ceremony, but thought “ fit to apply two of their ancient national Customs “ to a religious Use, which might be more agreeable “ to the Nature and Constitution of his new Religion; and as it is plain that our Saviour made no “ Change or Alteration in these national Customs, “ but took them as they were, in order to our understanding them aright, we are to consider what “ the national Usage of the *Jews* with respect to them “ then was. Now it is certain, as to Baptism, that “ that People baptized every Profelyte, with his “ whole Family; but they never baptized the Issue



“ or Posterity of such, while they were born under  
 “ the same Dispensation, and continued in the same  
 “ Faith and Profession. And likewise it is true, that  
 “ in this sort of Baptism, the Priests or Clergy had  
 “ nothing at all to do with the Matter; but it was  
 “ always done by the Master or Head of the Family,  
 “ or by any one else under his Authority and Dire-  
 “ ction.——Baptism, therefore, as grounded upon  
 “ the ancient Custom and Usage of the *Jews*, can  
 “ only concern those who are profelyted to Christia-  
 “ nity at first, and not their Posterity, born under the  
 “ same Dispensation, and continuing in the same Pro-  
 “ fession. Nor have the Clergy any thing to do  
 “ with it.

“ And as Baptism was not originally a Church Or-  
 “ dinance, or any special Work of the Clergy; so  
 “ the same thing will be evident of the other Sacra-  
 “ ment, or Eucharist, upon a little Consideration of  
 “ the Nature, Original and Design of it. It was a na-  
 “ tional Usage among the *Jews*, after Supper, which  
 “ was their set Meal, to break Biscuit round the Ta-  
 “ ble, with which every one present had his Cup of  
 “ Wine; and as this concluded the Supper or Enter-  
 “ tainment, it was attended with a Grace, or short  
 “ Form of Thanksgiving to God.——Now,  
 “ it is plain, that Christ here when he had sup-  
 “ ped upon the Pascha with his Disciples, distri-  
 “ buted the Biscuit and Wine exactly according to  
 “ the common Custom of the *Jews*,——which he  
 “ made no Alteration in, but this, that the Thing  
 “ should for the future be done in his Name, *i. e.* in  
 “ the Faith and Profession of his Doctrine, as his Fol-  
 “ lowers were to do every thing else; and particular-  
 “ ly, that they should do it in Remembrance of him  
 “ who had died a Martyr in this Cause, as a Seal and  
 “ Confirmation of the Truth of it, and of his Love  
 “ to Mankind.” This, our Author says, was the  
 plain Matter of Fact: And he asks, Is there any thing  
 here of a Church Institution? Any Work cut out for  
 the Clergy? Or any peculiar Action or Office reserv’d  
 to



to them? Christ did this as the Master of the Family, or Founder of the Feast; but not as a Bishop, Priest or Clergyman. "The external, elementary Parts of either of the Sacraments were not, cannot therefore, according to the foregoing Account, be, properly speaking, Christian Institutions." Our Author is express that nothing can be so, but what is efficient of moral Rectitude, and makes a Part of the great Rule or Law of moral Truth and Righteousness, which is of eternal, unchangeable Force and Obligation to all rational intelligent Beings alike.

Towards the Close of his Harangue on the Topic of Sacrifices, intended for settling a true Notion of the Satisfaction of Christ, we have a most amusing Episode, containing a Representation of some great and weighty Events and Transactions, whereof the sacred Writings (where they are recorded) exhibit very different Ideas. According to this, one must suppose, that a Race of Men existed here, before that Apostasy from God which we call the *Fall*; and, as if the Writer himself had been one of those *Præ-Adamites*, he very distinctly shews, what the State of Philosophy and Religion was amongst them. Next he gives us a Prospect of the divine Government, as exercised over the angelic Hierarchy, before the Revolt of any of those Spirits; and then, as particular and confident a Relation of the Rebellion of *Lucifer*, *Satan*, and their Adherents, as if he had been one of the chief of the Party, and admitted into their most secret Consultations. After this he tells us of an eternal immutable Law, which was enacted in Heaven immediately upon the Defeat of those celestial Rebels, "That no Petition should ever be heard or accepted for the future, but what should come immediately from the Petitioner himself." Then, the conquered and ejected Angels being detrudded, and doomed to live as Exiles upon this wretched Earth, he sets forth their Behaviour, the Conversation they had with Men, their vain and arrogant Pretensions, and false Insinuations, whereby they fatally deceived our Species, and seduced them to join in

their Sedition, and to receive and obey them as Gods, in the Place of their undoubted Lord and rightful Sovereign. This brings us to the Origin of Idolatry, and we are made to see how Mankind came by the Notion of Mediatorial Worship, and how they contracted such a Fondness of Intercessors as hath continued ever since.

This fine Episode being finished, (which our Author might borrow some Hints of from *Milton*, as indeed it is not improbable that he has gathered all the Principles of his Work, from *Hobbes*, *Spinoza*, *Toland*, *Tindal*, and other such Worthies) he resumes the Subject of Sacrifices, which leads him to consider the primitive Condition of those whose Business it was in the earliest Times to offer them, and by what Steps they raised themselves to that State of Independency on the Regal Authority which they have usurp'd. The first Instance we have now extant of any such independent Priesthood is, as he tells us, that which *Joseph* settled and established in *Egypt*. I presume he has been furnished with some choice Anecdotes relating to this Affair, or he could hardly have given us so minute and exact Account of that Patriarch's Proceedings in it as he has here done: They are an indelible Blot in his Character, for, if we regard our Author, they were base and wicked in themselves, and yet worse in their Consequences; for thereby, as he says, that Country became "the Mother  
" of Superstition, the Parent and Patroness of new  
" Gods, and the Mistress of Idolatry throughout the  
" World.—— A Land of Miracles and Prodigies;  
" —— which had such an Effect upon the *Israelites*,  
" in the Course of two hundred and ten Years, while  
" they continued there, that nothing could influence  
" them but Miracles; —— so that they would never  
" have taken any notice of *Moses*, if he could not  
" have outdone the *Egyptian* Sorcerers."

We shall see the Purpose of these last Sentences presently; in the meantime our Author acquaints us with the generous End he proposed in the Account  
he



he has given of the Hierarchy in *Egypt*, which was to shew, “ how necessarily, civil and spiritual Slavery are connected, and how naturally productive they are of one another.” In truth, the World is infinitely indebted to the Gentlemen of this Writer’s Stamp, for their laudable Attempts to emancipate it from spiritual Tyranny, under which, (thro’ the pernicious Projects of that *Joseph*, who in Complaisance to his Wife, that was a High Priest’s Daughter, founded and established Priestcraft and Superstition) it had to this Day groaned, had not they started up, and as Patrons of true Liberty set themselves to its Extirpation. May they not expect the Publick will at length be sensible of their exalted Merit, of the noble and useful Tendency of their Endeavours, and put the Sword into their Hands, which they would, no doubt, wield with consummate Justice and Prudence, to cut off from the Earth those abject Wretches who should obstinately hug their Chains, and persist in their Captivity to Revelation, Miracles, Prophecy, Priesthood and positive Institutions? But to return:

Our Author having obliged us with such an Explanation of the Christian Institutions (as they have been usually reckoned), and of the Doctrine of our Redemption by Christ, as lays them open to the lowest Capacity, and destroys at once all the clerical Impositions that were built on the orthodox Notions concerning them; in which good Work he had much occasion to consider the Genius and Disposition of the *Jews*, as likewise their Constitution and Rites: he now proceeds to a farther Treatment of this Subject, and makes a full Discovery of the State and Temper of that People under the *Mosaick* OEconomy. His Intention in all is to enforce what he had before asserted of the Vileness of the *Levitical* Dispensation, and to evince, that Christianity has no manner of Connection with, or Dependence upon it; nor is itself that miraculous and supernatural Thing, which the Bulk of its mistaken Votaries fancy it. There is no giving the Reader an Abstract of this fine Disquisition,  
for



for the Reason assigned at the Beginning of this Article, the Method it is wrote in forbidding it; but a few Passages extracted out of it will sufficiently shew that I have not misrepresented the Design of the Writer.

“ The *Israelites*, as he says, by their long Stay in  
 “ *Egypt*, where they had seen nothing for two hundred Years together but Miracles and Prodigies,  
 “ wrought by those Priestly Magicians [ which one  
 “ of their own great Ancestors had introduced and  
 “ established there,] were so *egyptianiz'd*, that they  
 “ could conceive no other way of receiving Information and Instruction from God.—Having lost all  
 “ inward Sincerity of Heart, and true Notions of  
 “ God, Religion and Providence, they had nothing  
 “ to depend on but Miracles, immediate Revelations,  
 “ and no Salvation to expect but for the Sake of *Abraham*, *Isaac*, and *Jacob*. This was the Faith and  
 “ Hope of *Israel*, and the imputed Righteousness  
 “ from which they looked for the Salvation of the  
 “ Lord. Nor could *Moses* or any of their Prophets,  
 “ or any Dispensation of Providence, ever cure them  
 “ of this Blindness, Bigotry and Enthusiasm. Now,  
 “ under such a Circumstance, what could those  
 “ Persons do with this wretched People? Or how  
 “ was it possible to govern or influence them but in  
 “ their own Way? God, therefore, for the Hardness of their Hearts, gave them up to that Wick-  
 “ edness and Tyranny under such a *Dispensation of*  
 “ *Blindness and Slavery*.” It is the *Levitical* Law that is here meant: But as *Moses* deliver'd this in the Name of the most High, and as his Will, how are we to guard that Legislator from the black Charge of Imposture? Nay, is not God himself involv'd in the Imputation, being every where represented as instituting this Law, and even as confirming it by Miracles? How perplexing soever this may appear at first Glance, our Author can very easily bring both *Moses* and the Deity off, and clear up this whole Matter. It is but adopting a Distinction which the sagacious  
 Mr.

Mr. *Toland* wrote a Treatise to illustrate, and supposing, “ That *Moses* and the Prophets always writ with  
“ a double Intention and ambiguous Construction.  
“ That they had a popular Sense suited to vulgar Ap-  
“ prehensions and Prejudices; and at the same time,  
“ another Meaning, which was the true and rational  
“ one, but to be understood only by the wiser sort.”

—Likewise, “ That they wrote as Orators, Poets  
“ and Dramatists. In which way they kept to strict  
“ historical Truth, as to the fundamental Facts, or  
“ principal Events; but with respect to the Manner  
“ and Circumstances of Action, they took the Liberty  
“ to embellish and recommend their Subject with  
“ such Images as were most agreeable to the Vulgar,  
“ and most effectual for moving their Affections and  
“ Passions: These in all Ages have been strongly in-  
“ fluenced by Stories of Angels, Dæmons, Ghosts,  
“ Witches, Magicians, Dreams, Visions, and other  
“ such like supernatural Operations: and the greatest  
“ Men in all Times and Places, have accommodated  
“ themselves in great Measure to this popular Taste.  
“ This was what *Homer* did, whose Account of the  
“ *Trojan* War is historically true as to the principal  
“ Facts and Persons concern’d. But his Manner and  
“ Circumstances of Action, his miraculous Imagery  
“ and Poetick Ornaments are all his own, like our  
“ *Milton* and *Shakespear*. The History of the *Exo-*  
“ *dus*, and Conquest of *Canaan*, is written much in  
“ the same Oratorical and Dramatick Way. For  
“ should we take this Drama in the obvious literal  
“ Sense, we must suppose *Moses* to have been a more  
“ fabulous romantick Writer, than *Homer*, *Æsop*,  
“ *Ovid*, or any of the Heathen Poets and Mytho-  
“ logists.”

By this time I presume the Christian Reader is  
weaned from all Affectation of founding his Religion  
on the *Jewish* Law, which he must own to be a vile  
and slavish Constitution, or on the *Jewish* Story which  
he has seen prov’d a Romance. If he has yet remain-  
ing any silly Notions of Christianity having some Re-  
trospect



troſpect to a Promise made unto *Abraham*, of all Nations of the Earth being bleſt in his Seed by *Iſaac*, or to thoſe which it is pretended God made unto *David*, of eſtabliſhing the Throne of *Iſrael* for ever in his Family, (both which have been imagined to refer to our Jeſus, or the Chriſtian Meſſiah) he may be effectually cured of them by conſulting what our Author has here advanced on theſe Topicks. If, thro' the Difficulty of diveſting one's ſelf of Prejudices, he ſhould ſtill conceive the Prophecies of the Old Teſtament to be a Foundation of his Faith, as to the great Events of the New, he will overcome this Weakneſs alſo, by a due Application to this ſalutary Fountain of Wiſdom, where he will find it irrefragably demonſtrated, " That the *Jewiſh* Prophets were *egyptianized* " as well as the People, that they were tainted with " the ſame Untowardneſs, groſs Ignorance, amazing " Superſtition, and deſperate Wickedneſs, which, " by both, had been in a great Meaſure contracted " and confirmed in *Egypt*; a Country which by Divine Permiſſion they had enſlav'd and ruin'd. — " That theſe Prophets were not infallible, nor ever " believed themſelves to be ſo, but aſſumed that Character of being Oracles from God to the People, " merely as a pious Fraud, in compliance with the " ſuperſtitious Inclinations of the Populace: and were, " in ſhort, a Set of Time-ſervers and Liars:" All which is confirm'd by an ample hiſtorical Induction of Facts, in which the *Jewiſh* Nation was concern'd, from the Days of *Moſes*, to the Extinction of the Prophetick Spirit amongſt that People.

This is the Portrait our Author draws of the Function in general; but there were ſome particular Men of it, who for above two thouſand Years have been in the higheſt Veneration amongſt the *Jews*, the *Chriſtians*, and even the *Mahometans*, whom he, however, ſtigmatizes as a parcel of conſummate Villains. Theſe are *Samuel*, *Eliſha* and *Elijah*. The firſt of theſe ſet up the School of the Prophets; an Inſtitution which he ſeems to approve of, and is as explicit in



in describing the Method of Education therein, as if he had been brought up himself upon the Foundation. He owns it was calculated for the Restoration of Learning and Virtue. But whatever Merit *Samuel* might acquire by so wise and useful an Appointment, this impartial Writer will not suffer it to conceal the Enormities of his Character; and therefore, after insinuating that he was concern'd in some fraudulent Practices about the Asses which *Saul* came to him to enquire after, he accuses him point-blank of having usurped the High-Priesthood, of having sacrificed the Good of his Country to his personal Resentment against *Saul* and his Family, and of having engaged in a Series of the blackest Treasons against that unfortunate Monarch. *Elisha* and *Elijah* were not a whit better than *Samuel*. Our Author has omitted nothing whereby he might enhance their Reputation for a Couple of arrogant Scoundrels; at the same time that he has painted *Jeroboam*, *Ahab*, and *Jezabel* in very favourable Colours.

Altho' he has so clearly made it to appear that the Old Testament Seers foresaw nothing of Christ, nor uttered any Predictions concerning him, yet he is so good as to stile him a Prophet, nay a great one, and the last whom God intended to send the *Jews*: but he cannot mean specially, for that would be a Contradiction, not only to many Passages of this Book, but to the whole Scheme of it; which it is impossible so judicious a Writer as our Author is can be guilty of.

I have already produced sufficient Specimens of his wondrous Dexterity in reconciling seeming Inconsistencies, and getting rid of Difficulties which have appeared very perplexing. But a few Lines are past since he extricated not only *Moses*, but a Person of an infinitely superior Rank, out of an ugly Dilemma (as we vulgarly express it), and now we are about to be entertained with a further Instance of his Ingenuity in this respect, in behalf of our blessed Saviour. The Case is thus; from the smart Truths he had been telling

ling of the Prophets and their Prophecies, he saw plainly this Question would arise, “ If *Moses* and the “ old Prophets foretold nothing of Christ, (as he has “ proved) how came Christ to pretend they did, by “ frequently appealing to them as Witnesses of the “ Truth and Genuineness of his Doctrines coming “ from God; and consequently, that he could be no “ Impostor or Deceiver.” Now at first Glance this Query looks extremely suspicious, and a weak Christian would be in some Pain for his Master’s Veracity, on which it has but an indifferent Aspect; till our Author dispels the Cloud and clears up the Mystery, by shewing, “ That what looks in this Matter so like a “ Falshood, was only a fine and honest Equivocation: taking a fair and honest Advantage of a People’s Prejudices, for their own greatest Benefit.” Though his real Meaning in these Appeals was only, “ That every thing in *Moses* and the Prophets, relating to moral Truth and Righteousness, was a Testimonial of his Doctrine.” And tho’ he knew they would regard them in a different Light, “ Yet “ so long as what he advanced was not a direct Falshood, why should he undeceive them, since their “ Misapprehensions might engage them to hearken “ the more readily to him.” And, as a clinching Stroke, our Author makes out, “ That Jesus never “ once told the *Jews* that he was the Person who was “ to restore the Kingdom to the House of *David*, or “ the *Messiah*, in their national Sense, and in the plain “ obvious Sense of all the Prophets who had said “ any thing about it: so far from it, (as this matchless Writer goes on) that he renounced this prophetic Character, and died upon that Renunciation!”

The Explanation of *Daniel’s* famous Prophecy concerning the 70 Weeks, and settling the Period of them, has employed the Pens of many learned and judicious Men, who thought that Prediction an illustrious Evidence of the Truth of the Gospel History. Our Author has considered it with a quite contrary



trary Design, of shewing it to be none at all. He then with a very commendable Zeal sets himself to confute a Fancy, that has obtained for several hundred Years past amongst the Herd of Believers, 'How that 'Life and Immortality were in an especial manner 'brought to Light by the Gospel, inasmuch as the Doctrine of the Resurrection of the Body, and a future 'eternal State of Happiness or Misery, was first promulged thereby: 'whereas he tells us, upon the Authority of *Hyde's Religio Veterum Persarum*, that the *Magi* of that Nation had preached it many hundred Years before Christ mentioned it; and that it had been received and believed among the *Jews* ever since the Days of the celebrated *Esdras*, who was cotemporary with *Zoroaster*.

And now, our Author, after acquainting us upon what Terms he will condescend to be a Christian, and what manner of a Christian (if he is to be any) he will be, presents us with a strange and wonderful Relation of the first Propagation of Christianity; wherein he is pretty favourable to the Conduct of *St. Paul*, whom he will have to be an eminent Free-thinker, but represents that of *St. Peter*, and some other of the Apostles, as no way agreeing with the Notion of their being under the Influence of an infallible Spirit, or of any Spirit but that of Superstition and Bigotry: in short, he seems to make them a Parcel of gross Idolaters, setting up a great Number of Mediators and Intercessors with God instead of one, establishing the Invocation of Saints at their Tombs, and Prayers for the Dead; for which Hypothesis he makes the Revelation of *St. John* his Foundation; the Enthusiasm, Nonsense and Idolatry of which Fiction he here fully exposes. And yet he says, that "if we reject this Book, as the true and "proper Christian Revelation, or Revelation of Jesus Christ, which had been received and owned as "such in all the primitive Ages by every Christian "Jew; there will be no Christian Revelation at all, "as distinct from the Religion of Nature, reviv'd."

He



He makes the Religion or Christianity of *Peter* and *Paul* to be two distinct Religions, opposite to, and destructive of one another. That of *Peter* was proper Antichristianism, and inveighed against under that Character by *Paul*. However, in a little time, as he says, Persecution drove them together, and they agreed in an odious Hierarchy, which thereupon obtained over the Face of the primitive Catholick Church; the only Dissenters from, and Protesters against this general Tyranny and Corruption being that Set of Saints (with him) whom, in Revenge of their Opposition, those pretended, authoritative Catholicks (as he styles them) branded as Hereticks, and called in Derision *Gnosticks*.

It is strange to think how we Believers have been hitherto misled, but by so much the more are we indebted to this sincere and candid Writer, who has opened our Eyes, and brought us into the right way. We have been professing our Faith, forsooth, in the Holy Catholick Church, and execrating the old *Gnosticks* as a Crew of profligate Wretches, Monsters of Vice and Error. But here the Tables are wonderfully turn'd, and our Author has most elaborately drawn an abominable Image of the Catholick Church, and at the same time such an amiable Picture of the *Gnosticks*, as must recommend them to the Approbation of all who are satisfied of the Painter's Fidelity. He warns us against suffering ourselves to be any more prejudiced against these beloved of his, by the Misrepresentations of their Enemies. And then, because it cannot be denied, without flying in the Face of History, that they were generally "Idolaters, and joined with the Heathens, even in their publick Festivals, or Sacrifices instituted in Honour, and to the Memory of their Idols and false Gods; at which Solemnities they were invoked and worshipped as their Protectors, Guardians, and Deliverers;" he shews, that for all those Usages they had a very just and reasonable Plea, obviously grounded on St. *Paul's* Doctrine and Declarations in this very Case. "They  
" eat

“ eat and drank these Sacrifices as common Food,  
 “ without any Faith in, or mental Adoration of the  
 “ Idol.— In this Sense the Apostle allowed and justi-  
 “ fied the Practice in his *Gentile* Converts, and stood  
 “ to it as long as he lived, against the whole Circum-  
 “ cision. In this, therefore, they only maintained  
 “ that Liberty which their great Apostle, Father,  
 “ and Founder, had established them in, and exhort-  
 “ ed them to hold fast.” Peace be with the *Manes*  
 of these *Gnosticks*, and let all who admire our unpa-  
 rallel’d Author say *Amen*. It is the least Recompence  
 we can make their pious Memory for that Load of  
 Infamy wherewith we have heretofore oppressed it.  
 And let us in Revenge join with him in blackening  
 the Character of the apostolick and primitive Fathers.  
 Let us not content ourselves with acknowledging that  
 it had some Blemishes, as is common to Men, but  
 pronounce as he does, “ That it exactly answered to  
 “ St. Paul’s Mystery of Iniquity, and to his Descrip-  
 “ tion of that Antichristian Power and Dominion  
 “ under the Man of Sin, or Son of Perdition, which  
 “ was then just ready to be revealed. For they assu-  
 “ med all the extraordinary Gifts of the Apostles  
 “ themselves.—They assumed the Throne of God in  
 “ their usurped Dominion over Conscience.—And  
 “ they supported this most impious Claim of Autho-  
 “ rity by *false Miracles, and lying Wonders, in all the*  
 “ *Deceivableness of Unrighteousness*.— One of them,  
 “ *Tertullian*, challenges the Heathens to bring any of  
 “ their Incurables into their Assemblies; and if they  
 “ did not restore them, they would submit to be  
 “ thrown to the wild Beasts, or done what they  
 “ pleased with.— But the Truth of the matter was,  
 “ that they could work these Miracles only on them-  
 “ selves, and their own Confederates.—And the Im-  
 “ posture being detected, exposed them to the greater  
 “ Indignation and Contempt, till they had got the  
 “ temporal Power on their Side, and brought the  
 “ Emperors themselves into the Cheat, and then they  
 “ made thorough Work of it, and set the whole be-  
 C “ lieving



“ lieving and astonished World a gazing on their  
 “ priestly Juggles and lying Wonders.”

This just Outcry of our Author against the primitive Church is purely on account of its supposed Opposition to his System of Religion: the Reader has had a brief Summary of that already, but here he has enlarged it, and lets us know, “ he takes Christianity, as to the Substance and Doctrines of it, to be  
 “ a Revival of the Religion of Nature; in which  
 “ the several Duties and Obligations of moral Truth  
 “ and Righteousness are more clearly stated and explained, enforced by stronger Motives, and encouraged with the Promises of more effectual Aids and  
 “ Assistances by Jesus Christ, the great Christian Prophet, Moralist, or Lawgiver in Religion. — The  
 “ Religion of Jesus consists in the inward, spiritual  
 “ Worship of one true God, by a strict Regard to  
 “ all the Duties and Obligations of moral Truth and  
 “ Righteousness, in Opposition to all the animal Affections, and to the Bent and Bias of a corrupt and  
 “ degenerate World. And all this under the Powers  
 “ and Influences of a future, invisible World, or the  
 “ firm Belief and Expectation of Immortality and  
 “ eternal Life, as a free Gift and Reward from God  
 “ for such moral Righteousness or Gospel Obedience.  
 “ And because Jesus Christ came into the World, and  
 “ was sent from God to restore and revive this Religion, after it had been lost in the general Superstition, Idolatry and gross Ignorance of Mankind,  
 “ both *Jew* and *Gentile*, and to enforce it with stronger  
 “ Motives, and encourage it with better Promises,  
 “ and more effectual Aids than ever had been done  
 “ before, therefore he is the great Prophet of our  
 “ Profession.” In this Notion and View of Christianity our Author is confirmed by considering how ineffectual all others have been for procuring the Peace or Purity of the Church, which they have been the Means rather of corrupting and dividing; as he proves by a Variety of Instances, both in elder and later Times.



He had taken notice that *Damnation* was the great and useful Engine, whereby the Clergy have always wrought upon the Superstition and Fears of their implicit Believers; and as he is by all means for demolishing the Power of the Hierarchy, he has been at some Pains in detecting the Bug-bear, and shewing that their Menaces are entirely without Foundation. He has quite exploded the Notion of everlasting Fire, or any eternal Punishment of Sinners; and is very positive that the Wicked will be absolutely destroyed by those Flames at the last Day, which shall burn up this World; and are said to be unquenchable, "only because nothing can extinguish them, or deliver the Ungodly out of them till they are entirely consumed, and because the Effect of them upon the Unrighteous, *i. e.* their Extinction, will last for ever."

Having thus made an End of *Moses*, the Law, and the Prophets, the Canon of the New Testament, the Apostles, (St. *Paul* excepted) and the primitive Church, and established a Christianity independent of any or all of them, our Author thinks he has a just Right to take our old doating Reformers to task, for retaining several things in their System which he abominates, and introducing a most strange and monstrous Scheme of Doctrinals, when they had so fair Opportunity of modelling it according to his genteeler Taste. He has been so good as to give us a compleat List of the erroneous Tenets which they imposed upon their Followers as the Sum of Orthodoxy.

And now, near the Close of his Book, having come to an End of exploding Falshood and Error, he applies himself to the setting up and settling the contrary Truth in its room. This Truth, he says, is what the Ancients called Moral Philosophy or Wisdom, being the Religion of Nature, in its Theory and Practice. This is the Plan which *Solomon*, and the Writer of *Ecclesiasticus*, laid down and proceeded on; and this is the Genius that inspired and animated St. *Paul* in all his Epistles, and which he calls *the Spirit of Christ, the spiritual Mind, the new Man or new Creature,*

*ture, Christ within us, the Hope of Glory, &c.* He next tells us what Methods we must take to obtain the Knowledge, and become Masters of this divine Science; shews how it exalts the Mind, enlarges the Understanding, and raises the Soul to its Creator. This rapturous Part of his Subject seems to have cast him into a Fit of Devotion, which has exerted itself in a very seraphick Effusion, or Prayer, in the Moralo-philosophical Strain. I am apt to think this has somewhat dulcified his Temper; for no sooner does he awaken out of it, but he speaks tolerably of the Clergy. He hints “as tho’ he had met with some  
 “ wise and honest Men of the Order, and assures us  
 “ that he is far from thinking the Character itself has  
 “ any thing in it inconsistent with Reason or Religion, and is by no means for abolishing the Function: It is almost impossible indeed for the Gentlemen of the Cloth to be Men of Integrity, by  
 “ reason of certain Difficulties and Temptations which  
 “ they labour under, and which he here particularly  
 “ specifies; and therefore he has always looked with  
 “ the greatest Compassion upon such as are so.” In short, he rises toward Civility, as far as becomes a Man of his Virtue, which must always keep him at a due Distance from Ecclesiasticks. And to shew that he is entirely free from any culpable Inclination of Friendship towards them, he warns us against being deceived by their Zeal for the Externals of Religion, which is all Farce and Diffimulation, and says several other things to preserve his Pupils from growing fond of them, and to prevail upon the State to divest them of all Jurisdiction, and subject them absolutely, and in all respects whatsoever, to the civil Authority.

Thus I have given the Reader an impartial View of the main Doctrines and Principles of a Work, which I am persuaded the Christian World never saw the Fellow of from a Christian Writer. It is not my Province to form a definitive Judgment of it: a Person of great Freedom of Thought upon Subjects of this Nature, and a warm Advocate for Liberty of Judgment

ment and Debate in Matters of Religion, being asked his Opinion, delivers it in the following Terms, as it just now fell into my Hands:

‘ This Book, says he, is celebrated as a very shrewd  
‘ Piece by two Sort of People: those who would re-  
‘ joice in the Downfal of Christianity, and those  
‘ who are more apprehensive for its Safety than they  
‘ need or ought to be: the first despise, and the latter  
‘ seem to forget that promissory Prediction of our  
‘ blessed Saviour, *Matth. xvi. 18. I will build my*  
‘ *Church upon a Rock, and the Gates of Hell shall not*  
‘ *prevail against it.* ’Tis true, were not that impreg-  
‘ nable, this would be no contemptible Battery; for  
‘ it discharges on it, all the incensed Author was able  
‘ to collect, of Force, from the united Magazines of  
‘ *Socinianism* and Infidelity. The Writer appears not  
‘ to want Ability for better Employments than that  
‘ he has here undertaken, and seems favoured with  
‘ Talents, which might have shone in the Cause of  
‘ Truth and Religion, made him respectable here,  
‘ given him Comfort in the Hour of Death, and se-  
‘ cured him the Approbation of his appointed Judge,  
‘ when he must be sentenc’d at his Tribunal; instead  
‘ of the Terrors of an upbraiding Conscience on the  
‘ Brink of Eternity, or the inconceivable Horrors of  
‘ that just, but dreadful Doom, which is appropri-  
‘ ated to Persons, I think, of his Stamp, *Those who*  
‘ *would not that I should rule over them, bring them*  
‘ *hither and slay them before me.* Had this Gentleman,  
‘ who has so improperly assumed the Stile of *Moral*  
‘ *Philosopher*, been pleased to renounce the Christian  
‘ Faith and Name, he ought still to have retain’d the  
‘ Character of a Man of Honour; he should have  
‘ dealt ingenuously, and, as we say, above Board, and  
‘ not have pretended to vindicate or establish what  
‘ every one sees it is his real Intention to asperse and  
‘ destroy: not have vented his Poison against the  
‘ Gospel under the Guise of a Christian, or blasphem-  
‘ ed his Saviour under the Character of his Disci-  
‘ ple. The merciful Jesus prayed for those that cru-



‘ cified him, (and we may suppose his Petition was  
 ‘ not in vain;) but of the perfidious and mean-spi-  
 ‘ rited Wretch, who had the Impudence to hail and  
 ‘ kiss him when he was betraying him into the Hands  
 ‘ of his Murderers, he declared, *It were better for*  
 ‘ *that Man that he had never been born!* I pray God  
 ‘ this may not be the Case of the Penman of this  
 ‘ Treatise, but that he may remember from whence  
 ‘ he is fall’n, reflect upon what he has done, and re-  
 ‘ pent, and find Mercy at the last Day; when he  
 ‘ shall know, that notwithstanding all the Efforts of  
 ‘ the Powers of Darkness, every Knee shall bow to  
 ‘ Jesus, and every Tongue shall, willingly or unwill-  
 ‘ ingly, acknowledge him to be Lord. These can-  
 ‘ not be the Wishes of an Enemy, but of one who  
 ‘ would contribute all that is in his Power to advance  
 ‘ his Reputation and Interest in this World, and his  
 ‘ Felicity in the next; and is sorry to see a Genius of  
 ‘ so much Capacity and Worth, sinking into a Situa-  
 ‘ tion wherein he can merit no Honour, nor enjoy  
 ‘ any solid Comfort,’ &c.

### A R T I C L E III.

**M**R. John Nourse, at the Lamb without Temple Bar, has just now imported a Collection of very curious Pieces, wrote by the late celebrated M. Turretin, Professor of Divinity and Ecclesiastical History in the University of Geneva. They make three Volumes in Quarto. The first and second are entitled, *Cogitationes & Dissertationes Theologicae. Quibus Principia Religionis, cum Naturalis, tum Revelatae, adstruuntur & defenduntur; animique ad Veritatis, Pietatis, & Pacis studium excitantur:* Or, *Theological Aphorisms and Dissertations, wherein the Principles of Natural and Reveal’d Religion are exhibited and defended; and the Study of Verity, Piety, and Peace recommended.*

The

The *Aphorisms* are the first Things that occur in this Miscellany. They are a Series of Propositions, very concise and perspicuous, asserting the Tenets of the Reformed Churches, concerning Reason and Faith. The Existence of God. Justice and Injustice. The Necessity of Revelation. The Truth of Christianity. The sacred Scriptures. The ancient Oracles. The divine Attributes. The holy Trinity, the Divinity, Incarnation and Satisfaction of Christ. The Decrees of God. Creation and Providence. Sin, Liberty, and Grace. Justification, Faith as a Principle of it, and good Works. Publick Worship. The Sacraments. Ecclesiastical Discipline. The Church of *Rome*. Fundamental Articles. The Immortality of the Soul, and a future Life. Controversies. Common Sense. Tradition. Superstition. The Roman Pontif. Councils. The right of examining and enquiring into the Principles of Religion. Of hearing Christ. To these is added a very judicious Solution of this Question, *Whether we can assent to contradictory Propositions*.

The *Dissertations* which fill up the Remainder of the first and second of these Volumes are but larger Discourses, in the argumentative way, upon the Subjects of the foregoing *Aphorisms* or *Theses*. Though the Benefit of the learned World in general is consulted, and greatly promoted in the Publication of them, they were originally composed as academical Exercises, for the Service of the Author's Auditors, and deliver'd in the Schools; not as Orations, but in the Method of Disputation: the Names of the Opponents are severally prefix'd to them. They are highly valuable, as they prove a Number of the most sublime and important Truths. The Reasoning in them is clear and nervous, and the Diction suited to the Argument. Objections are fairly propos'd, and calmly as well as solidly answer'd. They form indeed a rich and beautiful Apparatus for young Students in Divinity, and for all, acquainted with the *Latin* Tongue, who would employ their Understandings upon the

most useful and lofty Themes. The Writer discovers in them a great Capacity, extensive Erudition, and a lively as well as regular Imagination. I am under no Apprehension of this Character being disputed or disprov'd. The Father of this Author made the Name of *Turretin* famous in the Church, and in the Commonwealth of Learning. This Son, worthy of his illustrious Progenitor, inherited both his Abilities and Virtue, and has here, as well as in other Instances, given the World sufficient Specimens of both. We shall impatiently wait for further posthumous Fruits of them, and hope we shall e'er long see that larger Compendium of Ecclesiastical History which we were promised in his Life-time.

The third Volume of this Collection is of a different Nature from the two former. It is entitled *Orationes Academicæ. Quibus multa, ad Scientiarum Incrementum, Christianæ Veritatis Illustrationem, Pietatis Commendationem, Pacémque Christianorum, pertinentia continentur*: Or, *Academical Orations, containing a Variety of Particulars, tending to the Advancement of Science, the Illustration of Reveal'd Religion, the Commendation of Piety, and the Peace of Christians.*

These Discourses are twelve in Number, upon very entertaining Subjects, and of an elegant Composition. The first treats of the singular Excellence and manifold Uses of sacred Antiquity. It shews what Service it is of to Religion, for proving the Truth of it, for explaining and clearing up the divine Records, for reflecting Light on the Controversies of Christians, and for furnishing the most powerful Motives and Excitations to a virtuous Behaviour. It demonstrates the strict Connection there is between it and prophane Literature, in all its Branches. And lastly, it insists upon the Dignity of this Subject.

The second Oration describes the Temper and Behaviour of a Clergy-man, studious of Peace and Truth. This and the foregoing Speech were both *inaugural*. The first was pronounced May 29. 1697. upon our Author's Promotion to the Professorship of Eccle-



Ecclesiastical History, then newly erected. The latter was deliver'd *Dec.* 1. 1705. upon his Advancement to the Divinity Chair. I shall only mention the Titles of the other ten:

The third is a Panegyrick on *William III.* King of *Great Britain*; spoken to the University of *Geneva* at the publick Act celebrated presently after his Death. The fourth particularizes the Improvements of the last Century in divers Articles of Learning, as on the other hand, the Danger there at present is of its Declension. The fifth directs to the properest Methods of promoting it. The sixth points out both the Imperfections and Excellency of the Sciences. The seventh evinces the reciprocal Assistances of Religion and Literature. The eighth expatiates on the Dissensions which unhappily subsist among the reformed. The ninth describes the different States of the Christian Religion, from its first Promulgation to this Day: to this are prefix'd 1. A Letter of the Pastors, and Academical Professors of *Geneva*, to the King of *Prussia*. 2. That Prince's Answer to it. 3. An Epistle of the Count de *Matternich*, Minister of State to his *Prussian* Majesty, and his Envoy extraordinary and Plenipotentiary to the *Swiss* Cantons, to the aforesaid Professors and Pastors. The tenth considers the Influence of the Affections in perverting us from the Perception and Prosecution of Truth. The eleventh, which is a very short one, expresses our Author's ardent Wishes and Prayers for the Peace of *Europe*. The twelfth sets before us the Causes from whence have arisen the Corruptions and Decays of the Faith and Discipline of the Catholick Church, and the most effectual Remedies for those Disorders: At the Close of this, which is the last, are added Encomiums on two illustrious Persons then lately deceased; one of which was the noble *Ezekiel Spanheim*, of illustrious Figure in the Scenes both of Politicks and Letters. This great Man, as *Mr. Turretin* says, was in the highest Estimation with the Princes of *Brandenburgh* and the Palatinate whom he serv'd, and with  
ail

all the Sovereigns of *Europe* with whom he negotiated; particularly with our late Queen *Anne*, who testified the utmost Respect to him, living and dead; and with the Princess *Sophia* Electrice of *Hanover*, a Lady of the most consummate Knowledge and Erudition, who maintained an epistolary Intercourse with him. Through a Series of arduous Employments in Embassies, &c. he maintained a delightful Commerce with the Muses, and cultivated an Intimacy with all kinds of Antiquity; of which the World has reap'd the inestimable Products. In him there center'd a Variety of Accomplishments, rarely united: he was at once a most compleat and finished Politician, and a Man of unblemished Integrity and Devotion; candid, generous, charitable to the poor, and beneficent to all whom he could assist, declining no kind Office, nor refusing any Request which he could gratify; softening and adorning the severer Character of an exquisite Philosopher and Scholar with such Humanity of Temper, such Affability of Behaviour, and Sweetness of Conversation, as attracted the Affections of all who had the Felicity of approaching him. Grac'd with all the Virtues and laudable Qualities of the learned, he was free from the Vices and Blemishes so incident to that Species, viz. Pride, Envy, Obstinacy, with the Love of Opposition and Dispute. Instead of which, hard to provoke, he was mild and gentle in Controversy, silent under the injurious Treatment of his Opposers, though vastly inferior to him in Knowledge, or answering their Cavils calmly, and without the least Shew of Resentment. Lastly, tho' he was perfectly vers'd in all the Greek and Latin Writers, whether ancient or modern, in every kind, whereof he had the quickest Relish and the politest Taste, yet the sacred Scriptures were his daily Companions, and the Study of them his supreme Delight.

## ARTICLE IV.

*A new Treatise of Fluxions : Wherein the direct and inverse Method are demonstrated after a new, clear, and concise Manner, with their Application to Physics and Astronomy : Also the Doctrine of Infinite Series and Reverting Series universally, are amply explained, Fluxionary and Exponential Equations solved : together with a Variety of new and curious Problems. By Thomas Simpson, Teacher of the Mathematicks. London : Printed by Tho. Gardner in Bartholomew-Close ; For, and are to be had of the Author in Crown-Court Long-Alley, near Upper-Moorfields ; G. Powell in Shrewsbury-Court, Whitecross-street, ; R. Shirtliffe at a School-House in Wimple-street, near Oxford Chappel ; D. England at the Alienation-Office, in the Temple, and Jacob Robinson next the One Tun Tavern, near Hungerford in the Strand. 1737. 4to. Pag. 163.*

THE Author of this Work, bred to a mechanic Employment, has raised himself to a considerable Skill in the Mathematicks, almost wholly by the Force of his own Genius, and intense Application : he was by Trade a Weaver, but he now professes himself a Teacher of the Sciences ; of which this of Fluxions that he here insists on is one of the noblest and most useful.

In this Treatise Mr. *Simpson* lays down and demonstrates the Principles of them in a Method exactly true and genuine, and, as he conceives, not essentially different from that of their great Inventor, being altogether expounded by *finite Quantities* : and in the Application thereof, he has every where been as plain  
and



and perspicuous as he possibly could, or as the Want of Room, or the Abstruseness of the Subject would admit; especially in the first and second Parts, where he has, for the Sake of those who have made but small Progress in these Studies, given a great many new, and some very uncommon Examples in the Solutions of Problems, and has endeavoured to render them so plain as to be understood by Persons of the meanest Capacity.

The second Part treats of the Doctrine of *infinite Series*, wherein there is not any thing proposed, but what he has endeavoured to demonstrate; and, besides several valuable Things on that Topick, and a Variety of easy Examples, there are some Improvements, and a Set of new Rules to find the Forms of Series, without taking in any of the superfluous Terms, which in some particular Cases has rendered the Methods hitherto delivered impracticable.

The Reader will in the third Part meet with a familiar Method of finding and comparing Fluents, illustrated by some useful and easy Applications.

In the fourth Part, the Author has shewn the use of Fluxions in some of the sublimest Branches of Physics and Astronomy, in as clear and concise a manner as he possibly could; where, besides several curious Things done in a Method quite different from what is to be met with in other Writers, there are some very useful Speculations relating to the Doctrine of Pendulums and Centripetal Forces, which have not, as he knows of, been taken notice of before. I shall name a few of the Propositions that are here investigated. As,

1. To determine the Times of Descent of heavy Bodies in Curves, whose Axes are perpendicular to the Horizon.
2. The Length of a Pendulum being given, and the versed Sine of the Arch described; to find the Time of one Vibration.
3. To find the Time lost in any given Time, by a Pendulum measuring equal Time in an infinitely small Arch, when made

made to describe a greater Arch of the same Circle. 4. To determine the Paths of Projectiles near the Earth's Surface, supposed to move in a non-resisting Medium. 5. To determine the centrifugal Forces, and Periodic Times of Bodies moving in circular Orbits. 6. To find the Time in which a Body will describe a Circle about the Earth, at the Distance of any Number of its Semidiameters from the Center. 7. To find the Ratio of the Forces of Gravity, with which the Sun and Moon affect the Earth. 8. To find the centripetal Force, and Periodic Time, of any Pendulum describing a conical Surface. 9. To find the Law of centripetal Force by which a Body tending towards any Point in the transverse Axis is made to describe a conic Section. 10. To determine the Paths of Projectiles, according to any Hypothesis of Gravity.

## ARTICLE V.

**T**HE following Piece of Eloquence (from the University of *Göttingen* in *Germany*, lately founded and endowed by his present Majesty) was communicated to us by *M. P. Des Maizeaux*, a Gentleman of considerable Repute in the Republick of Letters.

*Academiae GEORGIAE AUGUSTAE quae Göttingae  
est Inaugurationem publicam solenni Ritu & Festis ce-  
remoniis A. D. xvii Sept. clō Idcccxxxvii D. B. I.  
Peragendam omnibus, quorum id scire interest indicat  
Commissarius Regius cum Professoribus reliquis.*

**V**eram solidamque magnitudinem, qua homo homine, Rex praesertim Rege, major censetur atque illustrior, inesse deprehendunt, qui suis tantam rem momentis ponderant, in amplissima bene quam plurimis

plurimis faciendi non facultate solum, sed etiam voluntate. Hoc ipsum est, in quo divinam majestatem collocant, quicumque Deum aliquem venerantur populi, in hoc ad proximum a suprema illa natura fastigium evehuntur homines gloria & praedicatione caeterorum; quod vel attributa rerum Dominis *Clementiae, Mansuetudinis, Tranquillitatis, Serenitatis*, ac similia nomina, satis indicant. Sed cum beneficiorum, quae tribuere toti rei publicae Princeps potest, primum sit secura salutis & incolumitatis possessio, eam vero oppugnari saepe contingat ab aliis: hinc apparet, armatam etiam esse debere majestatem illam beneficam, & quam serena est & tranquilla civibus, quam clemens, quam mansueta amicis; tam terribilem formidandamque illis, qui vel prae se ferant hostilem animum, vel male dissimulent nocendi, si detur opportunitas, voluntatem.

Si quis sub exemplo uno pulcherrimo demonstrare ista, & Principem vere magnum, non qualis forte oratione ingeniosi hominis describi potest, sed vivum & spirantem, velit ostendere, illum nominare jubeamus **INDULGENTISSIMUM PATREM NOSTRUM**, quem non more & consuetudine, sed summo suo merito, & ex animi nostri sententia, verissimique honoris causa, ita appellamus, Patrem igitur nostrum **GEORGIUM II**, quem Deus ita ut nos amet! Non hoc agimus, ut angusta hac tabella laudes tanti Principis complectamur, quibus alius & suus debetur locus, quasque victuris chartis tradere Musae etiam nostrae conabuntur, non ideo minus futurae veraces, quod benigne adeo & liberaliter ab Ipso habentur; sed tanto enixiorem daturae operam, ne quid dicant, quod immortalibus Magni Patris sui, seu Musageten Herculem dicere malint, virtutibus adfectum videri, justissimisque Ipsius praeconiis detrahere potius, quam adstruere quidquam, possit. In praesentia verecunde tantum, & gratissimo tum in Immortalem Deum, tum in Majestatis ipsius inter nos vicarium, animo, breviter strictimque ea attingemus, in quibus magnus nobis, & futurae non minus quam hujus aetatis praeconio dignissimus, videtur.

Quod



Quod igitur altam populis suis tranquillitatem tribuit, quod suos cives ab omni externo vel intestino metu praestat immunes, quod, ut sui otio cum dignitate fruantur, ORBIS PACIFICATOR est GEORGIUS, id unum optimum maximum Ipsius decus est, quod memoriam GEORGII saeculis omnibus commendabit. At illud consequuturus nunquam fuerat, nisi nota virtus Ipsius esset, & invictum illud robur animi, quod juvenili jam aetate eluxit, cum non cupide modo artes illas arriperet omnes, quibus futuro Imperatori ad rem bene gerendam opus est; sed in castris etiam, in sole, & in ipso concurrentium exercituum conflictu exerceret. Neque vero confirmata ac matura aetate egit remissius: sed a quo tempore rerum Ipse potitus est, ut pace fruantur & sui cives, & terrarum orbis, bellicis copiis omnibus strenue comparandis, instruendis splendide, studioseque exercendis, efficit. Quae res eo pertinet nimirum, ut propter justitiam GEORGII vim nemo ab Ipsius armis metuat; vim Ipsi, hoc est, cuiquam civium Ipsius vel amicorum, inferre, propter cognitam tanti Herois fortitudinem, tantis armatum copiis, nemo audeat: pacem vero Ipsius, amicitiam, & foedera, certatim Reges & Respublicae adpetant, quibus Ipse foederibus non sui modo amplissimi Imperii salutem, sed Europae totius a praegravante quacunque potentia securitatem, complectitur. Proinde placida sub his praesidiis pace fruuntur cives GEORGII, nec silent inter illa arma leges, sed suum cuique jus, quantum humana sapientissimi Principis, & integerrimorum Ipsius Amicorum, providentia caveri potest, incorrupte celeriterque tribuitur: leges ipsae, si quae mutatis rebus laborent, emendantur, suppleantur, feruntur novae, & uti valeant, summa ope providetur. Rei familiaris civium augendae quantam rationem habeat, (ut praetermissis Fortunatae illius Insulae rebus, pauca modo eaque recentissima eorum attingamus, quae ex proximo inspicere nobis licet) sumtuosa & magnifica moles testatur, quae Visurgi nuper fluvio imposita, pericula & difficultates navigantium tollit: testatur illa INDULGENTISSIMI

PATRIS NOSTRI in populum suum pietas & propitia voluntas, quod, quoties ad nos invisit, illud agit perquam studiose, ut de tributis vectigalibusque aliquid imminuatur; qua re illud consequitur, ut nemo quidquam ita suum putet, quod non Patriae se Patri debere existimet, quod non, si opus sit, aequo animo atque alacri, ad tuendam Ipsius salutem sit collaturus.

Cum vero tantam securitatis, otii, bonae copiae, suis civibus procurandae, curam habeat REX AUGUSTISSIMUS: mirum est profecto, quanto idem studio hoc agat, ut ingenia illorum colantur miti & placida, severa tamen eadem adstrictaque, disciplina; tum ea, quae religione Immortalis Dei & Salvatoris nostri continetur, tum qua humaniores fiunt homines, & iis rebus, quibus a reliquo animantium genere separamur, praestantiores: quanto in pretio habeat Ipse illas artes, quibus hoc efficitur; quam idoneus Ipse earum, quam justus arbiter; quam gratus sit erga nutriculas pueritiae suae, atque adolescentiae sodales Musas, quas ne regio quidem contubernio arceat; quantis adficiat praemiis, si quis aliquid vitae profuturum mentis viribus protulerit; quam sedulo prospiciat denique, ut contingant posteris etiam nostris, quae ab accuratiore juventutis institutione merito sperantur, commoda. Harum rerum omnium cum specimina proferre plura possimus, unum modo hic quidem commemorabimus, idque maximum; illud ipsum nimirum, propter quod haec suscepta scriptio, quod volentibus faventibusque breviter enarrandi hic ipse locus est. Nempe

Aliquot anni sunt, cum SERENISSIMO AC POTENTISSIMO PRINCIPI AC DOMINO GEORGIO II. M. BRITANNIAE, FRANCIAE ET HIBERNIAE REGI, DEFENSORI FIDEI, BRUNSVICENSIVM AC LUNEBURGENSIVM DUCI, S. R. I. ARCHITHESAURARIO ATQUE ELECTORI, PATRI PATRIAE. P. F. A. eam mentem adspiravit Deus, ut Germanicae Patriae suae, quam aliis quotidie innumerabilibus maximisque ornat & auget beneficiis, etiam illud divinum & immortale munus tribuere vellet, quo, literaria universitate intra Imperii sui fines constituta, uberior civibus nasceretur



retur opportunitas, cultum ingenii, tum quo doctiores fiunt homines, tum quo meliores, capeffendi in proximo, & sub illis doctõribus rerum gerendarum praeſidia ſibi comparandi, qui ad inſtruendos illos non communia modo docentium officia, ſed inſuper etiam ſanctiſſimam illam patriae conjunctionem, & religionem Patri illius Auguſtiſſimo debitam adferrent; qui cives praeſtarent non generatim modo bonos, ſed huic ſpeciatim rei publicae accommodatiſſimos. Quin ut flumina majora non illi modo, intra quam naſcuntur, regioni commoda praeſtant, ſed diffundunt munera ſua etiam ad remotiſſimos: ſic voluit Rex noſter bona civium ſuorum patere etiam aliis, quicunque placide ac modeſte frui oblata ſibi commoditate vellent: & quod ſuis paraſſet proprie, prodeſſe univerſis. Harum rerum cum ratio eſſet habita, Gottinga potiſſimum delecta eſt, in qua ſedes ac domicilium novum Muſis conſtitueretur, de cujus urbis laudibus, & quantum illa per hanc ipſam condendæ Academiae occaſionem exornata ſit, cum ſatis jam conſtet, nihil hic adjicimus. Hoc unum praetermittere non poſſumus, non de otio modo honeſtiſſimo, tranquilla ſecuritate, commoditateque proſpectum eſſe Muſis noſtris; ſed magnam etiam dignitatis rationem ab Indulgentiſſimo Patre noſtro eſſe habitam. Itaque cum Regiis tabulis, quibus Caefareae accommodatae ſunt, eo jure, quod eſt optimum, eaque dignitate, quae eſt maxima, eſſe juſſit hanc Univerſitatem; tum Auguſtiſſimi Nominis ſui honorem illi impertiit, GEORGIAM AUGUSTAM vocari imperavit, Sacros Vultus & Majeſtatis ſuae imaginem ſigillo Univerſitatis inſculpi voluit, nec MAGNIFICENTIſſIMI RECTORIS noſtri titulum dedignatus eſt.

Supremam quaſi manum ſuo muneri & coronam impoſiturus Rex Potentiſſimus nuper poſt impeditam diu navigationem in Britanniam ſuam tandem delatus, ipſo illo tempore, quo vix Urbi per Ipſum florentiſſimae, vix San-Jacobaeo Palatio, & Divinae Carolinae complexibus, Pignoribusque Regiis eſt redditus,



a. d.  $\frac{\text{xxv Jan.}}{\text{v Febr.}}$  cIo Idcc xxxvii ad nos respexit, & sub-  
 scriptas Sacra Manu literas ad nos dedit, in quibus  
 “ primo commemorat, quam nihil adhuc reliquum fe-  
 “ cerit vel curae vel sumtuum, quo rebus omnibus  
 “ exornata haec Georgia Augusta nobilissimis & opti-  
 “ mis quibusque per Germaniam Academiis exaequa-  
 “ retur, & tum alias omnes vel commoditates haberet  
 “ vel ornamenta, tum Professores praesertim, doctri-  
 “ nae copia & docendi facultate jam ante cognitos, &  
 “ exercendi corporis ac linguarum exoticarum magi-  
 “ stros longo usu peritos; quamque felix & optatus  
 “ curae Regiae eventus adhuc responderit, ut desti-  
 “ nata perfici, numerusque talium doctorum potuerit  
 “ impleri. Subjungit deinde, ne quid externi deco-  
 “ ris, & cerimoniarum quas justas consuetudo genti-  
 “ um fecit, intermittatur, sibi placere, ut solenni ri-  
 “ tu & festis cerimoniis inauguraretur Georgia Augusta;  
 “ promittitque se ablegaturum unum primi fastigii  
 “ Ministrorum, qui personam Ipsius sustineat, &  
 “ quidquid ipse Rex Augustissimus praesens acturus  
 “ dicturus esset, sacra vice agat dicatque: tum dignis  
 “ majestate Regia & paterna indulgentia verbis nos  
 “ hortatur, ut, quidquid studio nostro ac summa con-  
 “ tentione conari atque efficere possimus, illud omne  
 “ ad dignitatem & decus huic ceremoniae, nobis ip-  
 “ sis adeo honorificae, conciliandum volentes impen-  
 “ damus; jubetque ante omnia illud ipsum inaugu-  
 “ randae Academiae consilium publico scripto, tum  
 “ vobis, CIVES CARISSIMI, tum quicumque alii illud  
 “ ad se pertinere judicabunt, significari.”

QUOD IGITUR FORTUNATUM ET FELIX REGI, PA-  
 TRIAE, GERMANIAE TOTI, NOBIS, POSTERIS-  
 QUE NOSTRIS, ESSE DEUS JUBEAT!

DICTUS EST INAUGURATIONI UNIVERSITATIS  
 GEORGIAE AUGUSTAE DIES SEPTIMUS DECIMUS  
 SEPTEMBRIS ANNI HUIUS SUPRA MILLESIMUM  
 SEPTINGENTISSIMUM SEPTIMI ET TRICESSIMI.

HUNC NOS DIEM, ET ALIQUOT QUI SEQUENTUR, FESTO RITU ET DIGNIS CEREMONIIS, PIE, DECENTER, HILLARITER, DEO BENE JUVANTE, CELEBRABIMUS.

Proinde vos, ILLUSTRISSIMI COMITES, quorum numerosam praesentiam in primis hujus Academiae decoribus numeramus; vos, GENEROSI partim sanguinis, NOBILISSIMI omnes animi juvenes, qui adestis, qui venietis; vos denique omnes, quicumque vestra referre, quae apud nos aguntur, putatis, certiores hac de re facimus, iidemque hortamur, rogamus, obtestamur, favete actioni, favete muneri Regio, praesentiam dicto tempore vestram, silentium & modestiam omnes, comitatum deducendae pompae, quicumque Musarum sacris initiati estis, honorariam etiam aliam operam, quotquot rogabimini, lubentes volentesque nobis, quin Illustrissimo Legato Regio, & splendidissimo conventui, praestate.

Venite, Hospites, videte, quod nescimus, an unquam vel vos, vel liberi vestri, vel quisquam adeo visurus sit, Universitatem literariam Protestantium, qui vocatur, sacris addictam, decenti ritu ac cerimoniais inaugurari. Venite, &, ut se nostra habeant, oculis vestris credite.

Vos praesertim, ornatissimi Viri, si quos ingenii & studiorum fiducia ad honores & gradus Academicos capeffendos excitat, scire volumus, decretum nobis esse, idoneis candidatis, quorum nomina aliquando in actis Inaugurationis nostrae exstantia non minus huic Academiae honori esse possint, quam ipsis, apud posteros etiam, ibi legi honestum erit, tum Facultatum quas vocant quatuor lauream tribuere, tum Poeticam etiam illam coronam pro Commitivae Sacri Palatii Lateranensis juribus, quibus ornata est haec Academia, imponere.

Ne diversoria commodas aut annonae adeo copia defuit hospitibus, diligentissima jam cura impenditur, quam frustra non futuram, justissimis causis adducti confidimus.



Deum Immortalem rogamus suppliciter, ut salubritatem caelo nostro, pacem Germaniae, inconcussam Regiae domui felicitatem, dulce huic utrique civitati Gottingensi cum bona copia otium, omniaque ea praestare nobis velit, quibus opus erit, ut auspiciato consecrare, dedicare, inaugurare, publicae felicitatis officinam atque armamentarium liceat. P. P. a. d. xiv April. cło 1000 xxxvii.

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## ARTICLE VI.

*The History of the Ancient Germans; including that of the Cimbri, Celtæ, Teutones, Alemanni, Saxons, and other Ancient Northern Nations, who overthrew the Roman Empire, and established that of the Germans, and most of the Kingdoms of Europe. In two Volumes. Vol. I. From the first certain Account of those several Nations inhabiting the Country now called Germany, to the Foundation of the Monarchy of the Franks, in Gaul, Ann. 486. Vol. II. From the Foundation of the Monarchy of the Franks, in Gaul, to the Extinction of the Merovingian, and the Beginning of the Carolingian Line, Ann. 751. Written originally in High German; and illustrated with a great Number of Notes and Quotations, from ancient Authors, Monuments, Inscriptions, Accounts of Medals, Coins, and other Antiquities, which give a Light as well to the Roman as the German, Italian, Spanish, French and English Histories. By Doctor John Jacob Mascou, Aulick Counsellor to the King of Poland, Assessor of the Court of Justice, and Senator of the City of Leipzick, in Saxony. Now translated into*



into English, by T. Lediard, *Esq*; late Secretary to his Majesty's Envoy Extraordinary in Lower Germany. London: Printed by James Mechel, at the King's Arms, in Fleetstreet, and sold by him for the Translator; and to be had at the Translator's House in Smith's-Square, Westminster; of Innys and Manby, near St. Paul's; Gilliver and Clarke in Westminster-Hall; Wilcox in the Strand, and Willock in Cornhill. 1737. This first Volume containing 672 Pages, besides the Prefaces, Index of Authors, &c. which make 44 Pages more, together 716 Pages in Quarto.

**T**HE Period of Time which our Author here treats of, (that is, from about 100 Years before the Birth of Christ, to the Year of our Lord 486.) is, beyond all Doubt one of the most obscure in History; and (as the Translator very well observes, at the Conclusion of his Preface) *the History of the Germans during that Period, is so entangled with that of other Nations, as has hitherto deterr'd every Body from attempting it.* And, indeed, it may very well be called an Original of its Kind, very little or nothing, at least in the *English* Tongue, having hitherto appear'd on the Subject.

The Author begins his Preface by giving the Reader an Account of the Motives which induced him to undertake so arduous a Work; and then opens his Design in the following Words:

‘ My Design (*says he*) is to lay a Foundation, as well for a general *History of Germany*, as for those, in particular, of the Countries and Nations appertaining thereunto; and to reduce, into some Order, whatever is to be found dispersed in *Ancient History* of the Origin of the *German* People, their Habitations, Migrations, Inroads on the *Roman* Provinces, Civil Wars; and, at the same Time, of their Form

‘ of Government, Genius, Religion, Manners, Arms,  
 ‘ &c. That, on the one Hand, those Things, of  
 ‘ which a Certainty is to be got, may be set in a true  
 ‘ Light, and where, on the other Side, this Certain-  
 ‘ ty is wanting, we may be supplied with Matter and  
 ‘ Room for probable Conjectures.

This being our Author’s Design, he was obliged to have Recourse to the most ancient Footsteps he could possibly trace out of those Matters on which his History is built, for without this it would have been impossible to discern what Certainty there is in the Tradition, and what Truth in the Conjectures which are handed down to us; to discover the Causes and Reasons of certain Laws and Customs; and to distinguish those which the *Germans* (and from them other Nations) borrow’d of the *Romans*, from those which were of their own Growth. This necessarily engag’d our Author to follow the *Romans* into *Germany*; to connect their History with that of these Nations, and to let them go, as it were, Hand in Hand. How would it otherwise have been possible to discover the Consequences of those Events of which this Period of Time is so replete, that he could not have avoided confounding them one with the other, by any other Means?

He then proceeds to shew the Advantages which must necessarily accrue to his own Nation from a Knowledge of these Matters; and the Translator very justly observes, in a Note to this Passage: ‘ That  
 ‘ what is there, and in other Parts of this Preface,  
 ‘ said of the *Germans*, is equally applicable to the *En-  
 ‘ glish*, and every other Nation of *Europe*, that has  
 ‘ its Origin, from any of the *Northern* People which,  
 ‘ in this History are, in general, call’d *Germans*.’ Our Author adds; ‘ That if ever a Period was full of E-  
 ‘ vents, strange and unconceivable to those who on-  
 ‘ ly consider the Outside of Things, it was this. As  
 ‘ most Nations (*continues he*) in *Europe*, find an Ac-  
 ‘ count of their most ancient State, in the *Roman*  
 ‘ History; so, on the other Hand, it is the *German*  
 ‘ History

‘ History, they must apply to, for the Occurrences  
‘ of the 4th, 5th, and following Centuries; and, in  
‘ many Points, even for the Origins of their present  
‘ Constitutions.’ As an Instance of the strange and  
unconceivable Events of this Period, he observes that  
of the ‘ *Germans* being able to set Bounds to the im-  
‘ mense Power of the *Romans*, and, at length, whol-  
‘ ly to subdue it, and that at a Time, when perhaps  
‘ even their Descendants look upon them to have  
‘ been *Barbarians*.

It is a too common receiv’d Notion, that the *Sa-  
cred History*, with those of the *Greeks* or *Romans*, and  
those only, furnish us with Precepts, Examples, mor-  
al Reflections, Rules of Prudence and Polity; in a  
word, that they only can be of any Service to form  
the Mind. Our Author justly observes, that, in this  
History the Reader will find sufficient Matter for  
moral Reflections, as well as in other Histories, ei-  
ther Ancient or Modern. ‘ It is true, indeed, (says  
‘ he) the Decorations of the Theatre are greatly dif-  
‘ ferent, and the Actors have a quite different Aspect  
‘ as well as Manners; but their inward Motives pro-  
‘ ceed from the same Human Desires and Passions,  
‘ and produce Effects equally the same, in the Revo-  
‘ lutions of Kingdoms and People.

Our Author then goes on to shew the Plan he has  
follow’d in the Execution of his Design; and though  
for that he refers chiefly to the Division of the Work  
itself, he thinks it necessary to shew some of the most  
material Circumstances he had in View. Among o-  
thers, he explains what he means by the Word *Ger-  
mans*, and which were the Nations he comprehends  
under that general Denomination: ‘ Nations (says  
‘ he) are to be considered, either with Regard to their  
‘ general Extraction, or to their particular Interests,  
‘ and the Limits of their Publick Weal. According  
‘ to the Examples set us by *Pliny* and *Tacitus*, we  
‘ here regard the *German* in the former Sense, as be-  
‘ ing, in the Times I treat of, not yet united under  
‘ one Head, or in one State. We here comprehend



‘ all those Nations, where Language, Stature, Religion and Manners, shew them to have been of *German* Extraction. I shall accompany those (*sc.* the several *Northern* Nations) who removed out of *Germany*, on their several Transmigrations, to the new Kingdoms which they founded in distant Regions, as their History often served to illustrate that of those People who remain’d in *Germany*, and form’d the present *German Empire*. I have not ventur’d to go farther backwards, than the ancient Historians have gone before me; nor do I treat of the *Germans*, till I find them inhabiting *Germany*, and purposely pass by the uncertain Conjectures of their Arrival in that Country.

He then gives an Account of the Order he has observ’d in treating of the several *Northern* Nations; and among other Difficulties he labour’d under in the compiling of this Work, he observes, that of being oblig’d to collect his Intelligences of the *German* Nations chiefly from the Writings of their Enemies, and of his frequently finding such Chasms, in the *Roman* History, that almost all Coherence ceases.

If (*says a learned Journalist*) an *Ariovistus*, a *Maraboduus*, a *Godwalda*, an *Arminius*, a *Civilis*, or even an *Attila*, had left us *Memoirs*, as *Cæsar* has done, or any of their Subjects had been Historians, let us not doubt but we should form very different Judgments both of these Chiefs of the *German* Nations, and the People under their Command, and even of the *Romans* too, than we now do. These *Barbarians* (as they are call’d) would perhaps have had the better Part of the Admiration we now give wholly to their Enemies.

‘ To come, however (*continues our Author*) as near as possible to the Truth, I have consulted all the Authors, who were either cotemporary with, or lived nearest to the Times of which I treat; and have likewise produced such *Roman* Coins, Inscriptions, and other Monuments, as could any ways contribute to confirm and illustrate my Facts.

‘ Poets

Poets and Panegyricks I have frequently quoted,  
 but never laid a greater Stress upon their Testimo-  
 nies, than is consonant with the Rules of History.  
 make no Reference to modern Authors, unless  
 where they have treated certain Points very circum-  
 stantially, and have themselves made a proper Use  
 of the Ancients. An Historian (*continues my Au-  
 thor*) may, indeed, be said to discharge his Duty,  
 if he faithfully points out the Writers he follows?  
 But I have chosen to add most of the Passages I re-  
 fer to, however disguised or mutilated some of them  
 may be: By this means the Reader has the Vouch-  
 ers, taken from those very Translations and Edi-  
 tions of the Book which I have made use of, to-  
 gether with Facts, in one View: And sometimes,  
 where my Relations may appear too concise, this  
 may serve as a Plea for me, when it appears, that  
 the Ancients themselves have left us no farther Ma-  
 terials.

It may, at first View (*proceeds our Author*) seem,  
 as if such Occurrences of Antiquity should only be  
 related in the manner of Annals: But I have, in  
 most Cases, at least, found so many Intelligences,  
 that I have not been confin'd barely to relate a Se-  
 ries of Battels; I have been able likewise, to lay  
 before the Reader, the Constitutions of Nations,  
 their Alliances, Laws, and other concurrent Cir-  
 cumstances: But I have, nevertheless, kept up a  
 due Connexion in Chronology.

If there was a Difficulty in disposing the Materials  
 of this History in such Order, as to preserve a conti-  
 nued Series of Facts, without falling into the dry and  
 disagreeable Method of mere Annals; there was no  
 less in unfolding these Facts, and laying them, in a  
 clear Light, before the Eyes of the Reader, so that  
 they might be able to conceive a clear Idea of their  
 Causes and Influences. Our Author shews this Dif-  
 ficulty in the following Observation:

We are led, (*says he*) as it were, into another  
 World, many things seem so foreign to us, that we

can

‘ can hardly express them in our Mother-Tongue.  
 ‘ We are often amidst the Tumults of War, and hardly know ourselves where we are. In the Provinces, indeed, which formerly appertain’d to the *Roman Empire*, we proceed with some Certainty. In *Germania Magna*, the Confines of those Nations, who dwelt betwixt the *Rhine*, the *Danube*, and the *Elb*, are, at least in general, known; sometimes a River, a Lake, or a Mountain, which are irremovable Boundaries, describe them more accurately: But it is the more difficult to set any Confines to the Territories of the *Vandals*, *Heruli*, *Rugi*, and other *Gothick* and *Vandalick* Nations, because their Habitations, which were besides only a Kind of Camps, were so often chang’d. The Names of the Nations themselves are very much corrupted among the Nations. But I have spared no Pains, to pursue every Track, capable of leading my Readers into the right Way: sometimes, when I could safely venture it, I have added the modern Names of Countries and Cities to those of the Ancients, or used the former alone.’

This is what I have thought necessary to extract from the Author’s Preface, and as he has given so circumstantial an Idea of the Design and Execution of this first Volume himself, the Translator’s Preface is chiefly intended to give his Readers an Idea of what they are to expect in the second Volume, of which (he says) a good Part is already printed. After this follows a copious Index of the principal ancient and modern Authors consulted in the compiling the first Part of this Work; and then the Work itself.

The first Volume is divided into ten Books; and I shall give the Reader a brief and summary Account of each.

BOOK I. *The History of the GERMANS, to the Conclusion of the CIMBRIAN War.*

The Period of Time treated of in this Book is about the Middle of the seventh Century of the *Roman Æra*,



ra, or about 100 Years before *Christ*. Our Author begins with a Description of those Countries which the Ancients compriz'd under the Name of *Germany*; and an Account of the Colonies which the *Gauls* sent into *Germany* and *Italy*; as also of the *German* Colonies which settled in *Gaul* and *Britain*, and the Original of the Name of *Germans*. He then relates the four first Victories obtain'd by the *Cimbri* and *Tigurini* over the *Romans*, and their Invasions of *Spain* and *Italy*; the Origin of several of the *German* Nations; the Wars of *C. Marius* with the *Ambrones*, *Teutones* and *Cimbri*, and the total Overthrow of the latter by him; and concludes this Book with an Account of the *Cimbri*, who remain'd in their own Country.

## BOOK II. *The Wars of the GERMANS with JULIUS CÆSAR.*

In this Book, our Author continues his History from the latter End of the seventh Century of the Roman *Æra*, to the Death of *Julius Cæsar*. He begins with observing that the Histories written by *Julius Cæsar* were suspected of Partiality even in his Life-time. Notwithstanding which, for want of other Lights, our Author has been oblig'd to make him his Guide, shewing, however, as Occasion requires, wherein he has been partial or defective. He then gives an Account of the Divisions of *Ancient Gaul*, of the *Germans* passing the *Rhine*, and of the Kingdom founded by *Ariovistus* in *Gaul*. After this, he shews upon what Occasion *Julius Cæsar* intermeddled with the Affairs of the *Gauls*, his Transactions with *Ariovistus*; the Overthrow of the *Germans*, and what afterwards became of several of the *German* Nations; *Cæsar's* Conquest of *Gallia Belgica*, and fruitless Expedition against the *Morini* and *Menapii*; his Wars with the *Germans* on the *East* Side of the *Rhine*, and his Description of the Manners and Customs of the *Suevii* and *Ubii*. Our Author then goes on, and gives an Account of the several Wars *Julius Cæsar* waged with the *Terueteri*, *Usipites*, *Sicambri*,  
Treviri,

*Treviri*, *Eburones*, and other German and Gallick Nations, to the Conclusion of the Gallick War, and all along takes occasion to examine and compare whatever has been said upon this Subject by other Authors, which he seems to have done with great Assiduity and Judgment. After all this, our Author gives an Account of the grand Design form'd by *Julius Cæsar*, of opening a Way thro' *Scythia* into Germany, which was prevented by his Death; and then concludes this Book with a Description of *Ancient Germany*, and its Inhabitants, together with a brief Account of the Genius, Polity, Religion, Warfare, Arts and Customs of the *Ancient German Nations*. On this Occasion, our Author observes, that tho' the Mythology of the *Ancient Germans* was not, in certain respects, more palpable than that of the *Greeks*, it was less repugnant to Morality. None of those vicious and scandalous Weaknesses, which were so often the very Characters of the Deities of civiliz'd Nations, had ever any Share in theirs. Power and Magnanimity were almost always the Attributes of the *German Deities*; or rather of their deified Heroes.

BOOK III. *The History of the GERMANS to the Overthrow of* QUINTILIUS VARUS.

In this Book, our Author continues his History from the Death of *Julius Cæsar*, till the Death of *Augustus*, about 14 Years after the Birth of *Christ*. He begins with the Means *Augustus* made use of to secure *Gaul* for himself; the Wars between the *Ubii* and the *Suevi*; and the Success of the *Romans* against the latter and the *Treviri*. He then gives an Account of the Partition of *Gallia Belgica* into *Belgica* and *Germania*; and the latter into *Prima* and *Secunda*; and of the People who inhabited both. After this he relates the various Success of the *Sicambri*; and the Pretext laid hold of by *Augustus* to go in Person to *Gaul*, and to establish Colonies there. He then shews how *Noricum*, *Rætia* and *Vindelicia* came under the Dominion of the *Romans*; and gives an Account of the



the respective Division, Confines, and chief Cities of each. Then follows an Account of *Drusus's* passing the *Rhine*, and of the Passage of the *Roman Fleet*, by means of the *Fossa Drusi*, from the *Rhine*, thro' the *Yffel*, into the *Zuyder Zee*, in *Holland*, and from thence, by the *North Sea* into the *Ems*, with the Origin of the City of *Emden*, and the Wars of *Drusus* with the *Cherusci*, *Sicambri*, *Suevi* and *Chatti*. After the Death of *Drusus*, our Author relates the Success of the *Romans* under the Command of *Tiberius*, in several Expeditions against the *Sicambri*, *Attuarii*, *Bructeri*, *Chauci* and *Longobards*; the Incursions of the *Marcomanni*, under the Command of the *Maraboduus*, into *Bohemia*, with the Origin of the *Alemanni*; and ends this Book with a particular Account of the signal Overthrow of the *Roman Army* under the Command of *Quintilius Varus*, by *Arminius*, with the Causes and Consequences of it.

BOOK IV. *The History of the GERMANS to the Conclusion of the BATAVIAN War.*

Our Author continues his History, in this Book, to about the Year of our Lord 70. He begins with the Wars of *Germanicus* with several German Nations, especially the *Marsi*, *Bructeri*, *Tubantes*, *Catti* and *Cherusci*, with a particular Account of his two Battels with *Arminius*. With these he intersperses an Account of the Dissentions and Civil Wars of several German Princes, among themselves, during that Time; particularly between *Arminius* and *Segestes*, the former and *Maraboduus*, and *Gotwalda*, a Gothick Prince, with the latter, to the Death of *Arminius*. He next relates the Transactions of *Caligula*, *Galba*, and *Galbinus*, with several German Nations, in the Reign of *Claudius*; the Success of *Carbulo* against the *Chauci* and *Frisii*; the Establishment of a *Roman Colony* among the *Ubii* by *Agrippina*, with the Origin of the City of *Cologne*; the Northern Boundaries between the Dominions of the *Romans* and the *Germans*; the Extirmination of the *Ansvarii*; the Dissentions between the



the several German Nations, and particularly a bloody Battle between the *Chatti* and *Hermanduri*. He then turns to the *Gauls*, and gives an Account of the unsuccessful Attempt of *Julius Vindex* to free them from Bondage; the Usurpation of *Vitellius* at *Cologne*; the Rebellion of the *Batavi* and *Caninafati* under *Claudius Civilis*, and his Battle with the *Romans*; the Siege of *Castra Vetera*, the Battle of *Gelduba*, the Defection of the *Ubii*; the Defeat of the *Treviri* by *Petilius Cerialis*, and the Battles of *Triers* and *Vetera*: And concludes this Book with the Relation of a Sea-Fight between the *Roman* and *Batavian* Fleets, and of the Peace which ensued.

BOOK V. *The History of the GERMANS, to the Conclusion of the War with PROBUS.*

The German History is continued, in this Book, to about the Year of our Lord 284, or the Reign of *Dioctlesian*. Our Author begins with the Triumph of *Domitian* over the *Catti*, who, on the other hand, put *Chariomer*, King of the *Cherusci*, to Flight; the War between the *Quadi* and the *Lygii*; the Revolt of *L. Antonius* on the *Upper Rhine*; the Wars of *Domitian* with the *Marcomanni*, and of the *Goths* and *Dacii* with the *Romans*, together with the Overthrow of the *Brueteri*. He then relates the Exploits of *Trajan* against the *Germans*; the Transactions of the latter in the Reigns of *Adrian* and *Antoninus Pius*; the Wars of *M. Aurelius*, with the *Chauci* and *Catti*; the Beginning of the German War on the *Danube*; the Expedition of *M. Aurelius* into *Pannonia*, against the *Marcomanni* and *Fazygi*, and his Victory over the *Quadi*, with the Defeat of the *Germans*, by *Pertinax*, in *Rætia*, and the Continuation of these Wars, in which likewise the *Gothini Astingi*, *Narisci* and *Burii* were concern'd, to the Conclusion of a general Peace with the *Germans* and *Sarmatæ*. This Peace being of short Duration, our Author proceeds to an Account of *Aurelius's* taking the Field again; of a new War with the *Marcomanni*; the Wars of *Commodus* with  
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the *Frisii*, and of the *Alemanni* with *Caracalla*, the Dissentions between the *Vandals* and the *Marcomanni*; the Invasion of *Dacia* by the *Goths*, the Incursions of the *Germans* into *Gaul*; the Defeat of the latter by *Maximinus*, and his Wars on the *Danube*. He then shews the Original of the *Franks*; continues the History of the *Goths*; gives an Account of their Passage over the *Danube*, their Battle with *Decius*, and their Irruptions into *Asia*; the ill Success of *Valerian*, and the Confusion which ensued thereupon in the *Roman Empire*; and the Wars of *Posthumus* and *C. Lollianus* with the *Germans*: And afterwards goes on to give an Account of the *Heruli*, and their ravaging of the Coasts of *Asia* and *Greece*; of a Victory obtain'd by *Claudius* over the *Alemanni*, and the Invasion of the *Roman Provinces* by the latter; the sailing of the *Goths* from the *Nießer* into the *Black Sea*, and their Defeat by *Claudius*; the Success of *Aurelian* against the *Juthungi*; his Wars with the *Marcomanni* and *Vandals*; his Actions with the *Goths* and *Sarmatæ*, and his driving the *Germans* out of *Gaul* and *Rætia*. He then shews how the *Germans* invaded *Gaul*, and the *Goths* *Asia* again after the Death of *Aurelian*, and how the former were expell'd *Gaul* by *Probus*; relates the Circumstances of a Battle with the *Franks*, *Lygii*, *Burgundians* and *Vandals*, of the farther Wars which *Probus* had with the *Germans* and *Goths*, and the Share the former had in the Wars between him, *Proculus* and *Bonofus*; the Piracies of the *Germans*, and particularly the *Franks*: And, to conclude this Book, gives an Account of the Troubles in *Germany*, under *Carus* and *Carinus*, to the Accession of *Dioclesian* to the Imperial Throne.

BOOK VI. *The History of the GERMANS, to the Conclusion of the Wars which the FRANKS and ALEMANNI waged with JULIAN.*

Our Author continues his History, in this Book, from the Accession of *Dioclesian* to the Imperial Throne, in 284. to the Death of *Julian*, in 363. He begins



begins it with the Invasions of the *Burgundians*, *Alemanni* and *Heruli* who penetrated into *Gaul*, and the Trouble the *Franks* and *Saxons* gave the Coasts of the *Roman* Provinces, on which Occasion he enquires into the Origin of the *Saxons*. Next follow the Attempt and Success of *Carausius* in *Britain*; the Success of *Maximinian* against the *Franks*, and of *Dioclesian* against the *Alemanni*; together with the Civil Wars of the *Goths*, *Vandals*, *Thuringi*, *Alemanni*, and *Burgundians*. He then shews what Alterations *Dioclesian* made in the Constitution of the Empire, and the Division of the Provinces; the Success of *Constantius* against the *Franks*, and against *Carausius* in *Britain*; and the Victories of *Galerus* over the *Marcomanni*, *Carpi*, *Quadi*, and *Bostarnæ*, with the farther Success of *Constantius*, against the *Alemanni*, and his Transactions with the *Marcomanni*, *Quadi*, &c. After the Death of *Constantius*, our Author relates the Transactions his Son, *Constantine the Great*, had with the several *German* and *Gothick* Nations, and subjoins an Account of this great Prince's Edicts, examines whether the Removal of the Imperial Residence to *Constantinople* promoted the Irruptions of the *Germans*, and shews the Origin and State of the *Christian* Churches, and their Bishops, in *Germany*, *Rætia*, *Noricum* and *Pannonia*. Upon the Partition of the Empire among the three Sons of *Constantine the Great*, after his Death, our Author shews what Concerns each of them had respectively with the several *German* Nations; and gives an Account of the Attack made by *Julian* and *Barbatio* on the *Alemanni*, the Defeat of the *Romans* below *Basil*; the Battel of *Straßsburg*, and the Overthrow of the *Alemanni*, the Invasion of their Country by *Julian*, his Defeat of the *Franks*, and the Success of *Barbatio* against the *Juthungi*. He next relates the farther Transactions of *Constantius the Younger*, against the *Quadi* and *Sarmatæ*; and concludes with the latter Wars of *Julian* with the *Salii*, *Chamavi* and *Alemanni*; his Removal of the *Roman* Forts along the *Rhine*; his passing of that River, and ravaging



vaging of *Alemannia*, as far as the Confines of the *Burgundians*; together with his farther Concerns with that Nation, and the Peace concluded with them, the *Franks*, and other German Nations, to the Time of his Death.

BOOK VII. *The History of the GERMANS, to the GRAND TRANSMIGRATION of a Swarm of Nations.*

This Part of our History contains a Period of about 30 Years only, that is, from the Beginning of the Reign of *Valentinian* the Great, to the Death of *Theodosius* the Great, in the Year 395. Our Author begins this Book with an Account of the Invasion of Gaul by the *Alemanni*, and their Defeat by *Jovinus*; then proceeds to the Wars of *Valens*, the Brother of *Valentinian*, with the *Goths*; the Depredations committed by the *Franks* and *Saxons* in *Britain*; the Invasion of the *Alemannia* by *Valentinian*, and of Gaul by the *Saxons*; and the Differences between the *Burgundians* and the *Alemanni*; on which Occasion he examines into the Origin of the former, and gives an Account of the Colonies the latter had in *Italy*. He then continues the Transactions of *Valentinian* with the *Alemanni* and *Quadi* to the Time of his Death; and occasionally speaks of the *Aque Mattiacæ*, and the Situation of the *Gothick* Nations; gives a Description of the *Alani*, and an Account of the *Hunns*. He afterwards relates the Wars of the *Hunns*, *Alani*, *Ostro- and Visi-Goths*, one with the other; the Protection given the *Goths* by the *Romans*; the Occasion of the Rupture which ensued, and the Circumstances of a pitch'd Battle between them. To this, follows the Wars of some of the *Northern* Nations among themselves; that of *Gratian* with the *Lentenses*; and of *Valens* with the *Goths*; and the Massacre of the latter in *Asia*; the farther Transactions of *Gratian*, and the Wars of *Theodosius* the Great, with the *Goths*, *Alani*, *Hunns* and *Greuthungi*; what Share the *Germans*, and particularly the *Franks*, had in the War between *Theodosius* and *Maximus*; the Concerns *Valentinian* II.

and *Eugenius* had with the *Franks* and *Alemanni*, and the Defeat of *Eugenius* by *Theodosius*, with the Assistance of the *Goths*. Our Author concludes this Book with the State of the Church in *Germany*, *Rætia*, &c. the Conversion of the *Goths*; their Apostasy into *Arianism*, and an Account of their famous Bishop *Ulphila*.

*To be continued in our next.*

## ARTICLE VII.

*A Reply to Dr. Pemberton's Observations published in the History of the Works of the Learned for the Month of June. By Philalthes Cantabrigienfis.*

*Paragraph I.* **I**T is now about ten months, since Dr. *Pemberton*\* gave us reason to expect, that he, who, it seems, of all Sir *Isaac Newton*'s friends, has had the very best opportunity of knowing his true mind in every part of the *Principia*, who has so great a respect for his memory, to which, in truth, he is not a little indebted, and who is so desirous, that his doctrine may be clearly understood, would, from these motives, have been so kind as to let us a little into the secret, and have given us to understand, what was the true meaning of that Great Man, in his first *Lemma*, being the foundation of the doctrine contained in that Treatise. I can truly say, I have done my part towards procuring this satisfaction to the Publick, inasmuch as I have not been wanting, from time to time, to remind that Gentleman of the expectation he has raised, and to call upon him to make it good. I have even gone so far, that, I am apprehensive, he may sometimes have thought me troublesome and importunate in so doing.

But, it seems, we have all this while been in a mistake about the design of the Doctor's writing.

*Libet*

*Libet hic considerare: non est  
Cantandum: res vera agitur.*

He had reason to think, the generality of unprejudiced readers were fully satisfied with what Mr. Robins had published. But lest any one through diffidence of temper might possibly be influenced by my great positiveness; in order to remove this, the only impediment, he apprehended, could obstruct the knowledge of Sir Isaac Newton's Doctrine, he proposed his objections to my principles, that it might appear, how little regard was due to my high pretensions.

What pity is it, we were not told this sooner! As it plainly appeared in *December* last, that I was fallen into this mistake about the design of his writing, and it was to be apprehended I might lead some of his readers into it, if there were indeed any of Dr. Pemberton's readers, who were not already in the same mistake; it is much, methinks, he should not have set me right in *February*. As he saw I continued in the same mistake in *March*, it is stranger still he should not rectify it in *April*. Had Dr. Pemberton all this while forgot his own design? Was it the historical account I gave in *May*, that refreshed his memory?

However, as his design is now declared, I must ask him a thousand pardons, for having so often insinuated, that he took no care to make Sir Isaac Newton's doctrine be clearly understood. Whereas, in truth, he was so desirous of it, that he has condescended to take all this pains, not for the Publick, that were less to be wondered at, considering the marks of esteem they have so lately paid him; not for the generality of readers, they, he had reason to think, were fully satisfied; but for the sake of one or two persons, and those too of so singular and unaccountable a frame of mind; as to be influenced by my positiveness, not through too much credulity, as might naturally have been expected, but through diffidence of temper. What a pattern of humanity and circumspection is here, for all Writers to copy after!



One thing only a little puzzles me. *This is the reason*, says the Doctor, *I took no notice of the Proposition referred to in the third Section.* Now, I cannot help thinking, that, for this very reason, the Doctor ought to have taken some notice of my *Proposition*. For, since I had pretended, with great positiveness, that \* *Proposition* contained the true sense of Sir Isaac Newton's Lemma, the overthrowing the *Proposition* would have been a proper means to keep those diffident, or credulous persons, from being influenced by my positiveness, and would have clearly shown them, how little regard was due to my high pretensions.

But, I perceive, the Doctor looks upon this proposition as a new point, upon which I would gladly have put the merits of the cause between us. Nay, he suspects, I was desirous of going off from the objections he had made, by engaging him in this new point.

Had this been the case, that I were desirous of going off from the Doctor's objections, certainly, I should not have † answered them so particularly as I have done, but rather have laid them aside, and stuck close to this new point.

But, surely, it must be matter of great surprise, to those, who have attended to this controversy, that Dr. Pemberton should now take it into his head to call that proposition a new point.

They cannot but remember, that the dispute between Mr. Robins and me ‡ originally began about the meaning of Sir Isaac Newton's first Lemma. This was the first and oldest point between us. And it having been asserted in August last, that my || interpretation rendered the Lemma a false proposition, I did in my reply of ∴ November declare, I should reserve this point till I came to talk with Dr. Pemberton, who † had,

\* Append. to the R. of L. for December 1736. p. 29.

† Ibid. p. 24, 31, 32.

‡ R. of L. for Oct. 1735. p. 254.

|| R. of L. for Aug. 1736. p. 100.

∴ Append. to R. of L. for Nov. 1736. p. 12, 21.

† Append. to R. of L. Sept. 1736. p. 37.

in the intermediate time, in person entered the lists. For he, *it was likely, would pay that regard to the publick, and his own character,* as not to run away from the point in question, in the manner Mr. Robins had done.

Accordingly, in the \* *December* following, when Mr. Robins having quitted the controversy, I was thereby left at liberty to reply to Dr. Pemberton, I laid down a *Proposition*, expressing my sense of the *Lemma*, in the clearest and most distinct words I could devise, and subjoined a demonstration to it, in order to give Dr. Pemberton an opportunity of examining, whether the *Lemma* so interpreted were a false proposition. But notwithstanding the † challenge I then gave him, this candid Gentleman, not being able to assign any fault either in the proposition, or demonstration, in two several replies was not pleased to take the least notice of any such proposition. But, as if it had never been laid down, or he had never seen it, in the ‖ *February* following he intimated a desire to have such a thing given, by these words, “suppose” he were to try at interpreting this *Lemma* in terms “which should not need explanation.”

Surprised at this, I did in *March* . . . remind him, that this was a *desideratum* already supplied, and did by a reference direct him to my proposition. The Doctor replied again in *April*, but took no notice either of the proposition, or the answer and reference I had made in my last, upon his own intimation. And now, finding himself still harder pressed by the historical account I had given in *May* last, of his behaviour in this dispute, with his usual sincerity and regard to truth, he is pleased to call it a *new point*.

*Par. II.* I was not so nice in regard to new points, when I gave so long and particular an answer to his question

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\* Append. to R. of L. for Dec. 1736. p. 29.

† Ibid. p. 30.

‖ Hist. Works of the Learned for Febr. 1737. p. 156.

∴ Hist. W. L. for March 1737. p. 233.



question about *non-entity*, though I was under no obligation to take notice of that question. The Reader will there find not only what Sir *Isaac Newton* means by the last proportion of vanishing quantities, but likewise a *just idea of vanishing quantities*.

*Par. III.* The Doctor is pleased to speak of a *very manifest equivocation* in my fourth section. It will puzzle the reader to find any sign of equivocation there; unless it be an equivocation to say, that my first and second interpretation are both to be understood in the same sense. But, by this, he may give a good guess, from what judicious hand proceeded the words *very manifest*, *very evident*, and other like expressions of *great positiveness*, for making use of which, without any foundation for so doing, poor Mr. *Robins* has been so often reprehended.

He speaks of my *talking in a circle*, of *insisting*, that he ought to interpret my first explanation of the Lemma by my second, and of my interpreting the second by the terms used in the first. Nothing, he says, can more shew, how much I am pressed upon this Lemma. But where is it, I have insisted, that he ought to interpret my first explanation by my second? In the *Appendix* to the *Republick of Letters* for December \* last, and in the *History of the Works of the Learned* for March †, I did indeed take notice of the prudence Dr. *Pemberton* used, in passing by my second interpretation, which was so clear and plain, and was so fully illustrated by examples, that there was no possibility of perverting the sense of it, and instead thereof laying hold of my first interpretation, where, in imitation of the antagonist I was then engaged with, I had used the words to have any assignable difference, and as I had no dispute with him about the meaning of them, they stood naked and alone, without any illustration or example to explain them, and consequently were the more exposed to cavil. But neither in that *Appendix*, nor any where else, was any mention made of interpreting



one explanation by the other, much less did I insist upon the Doctor's doing it.

Nor is there any more regard to truth, in what Dr. *Pemberton* asserts of my having interpreted my second explanation by my first. The passage he refers to, does not so much as mention, or at all relate to my second interpretation. The whole and sole intent of that passage was, to animadvert upon one of the most egregious blunders these learned Gentlemen have been guilty of, and for which they have not since been ingenuous enough to make the least acknowledgment. In the month of \* *April* they had observed, that my "interpretation" (*N.B.* not my second, but my first interpretation) "does not ascribe to the word "given, used BY SIR ISAAC NEWTON," (not by *Philalethes*) "in this *Lemma*, the true sense of that "word in Geometry, but supposes it to stand for assignable; whereas it properly signifies only what is "actually assigned."

In answer to this, I did, in the † passage quoted by Dr. *Pemberton*, observe to these unthinking cavillers, the difference between the word *given*, singly taken, and the words *any given*: and then proved to them, not only from Sir *Isaac Newton*, but from their own irrefragable authority, that the words of Sir *Isaac Newton* in this *Lemma*, *any given difference*, had the same meaning as *any assignable difference*, or any difference that can be assigned.

I would not therefore have Dr. *Pemberton* think, that I insist upon his interpreting my first explanation by the second. I never intended to give him that trouble; and, to say truth, have no great opinion of his talent for interpretation. Nor indeed is there any occasion for it. Both these explanations have one and the same meaning, and I will tell him where to find it. It follows || immediately after what I declared not to be the meaning of them. He saw the one,

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and

\* Repub. of Lett. for *April* 1736. p. 307.

† Rep. of Lett. for *July* 1736. p. 57.

|| Append. to R. of L. for *Dec.* 1736 p. 24.

and has talked much about it. Did his eye-sight fail him, when he came to the other? This is the third time, I am obliged to remind him of it. Does he mislike it, because it is too plain, or because it is too fully proved to have been my *real meaning*? Will he say, that to explain my own words in such a sense as they will manifestly bear, in such a sense as himself allows not to be *incompatible* with them, in such a sense as makes them consistent with every other expression of mine upon the same subject, and in such a sense as renders the proposition a true and just one, is *explaining them away*? I see nothing explained away but Dr. Pemberton's objection.

*Par. IV.* But the Doctor is pleased to ask, “ If they (the quantities) come nearer than to have any assignable difference before the end of this time, the whole of which is employed in their approach, how can their difference be always assignable during the time of their approach?”

Very easily. For these two propositions of mine are by no means inconsistent.

1. *The difference of the quantities, during the time of their approach, is always assignable.*

2. *They come nearer to equality, than to have any assignable difference between them, before the end of that time.*

But, in order to examine this, it will be necessary to settle the precise meaning of these propositions.

The first is, I think, taken by Dr. Pemberton in the very same sense as I intended it. I apprehend him to understand, as I do, by the words *is always assignable*, that, if during the approach, any time, or point of time, be taken, the difference between the quantities at that time, or point of time, can be assigned.

But the second proposition, I suppose, is not understood by Dr. Pemberton in the same sense, that I intended it. I apprehend, he takes the meaning of it to be, that the quantities come so near to equality, that their difference is not assignable, before the end of their approach. And, in this sense, it is undoubt-

edly

edly inconsistent with, and contradicts the first proposition.

But this is not the sense I intended it in. My meaning, as has been often declared, was this, That no difference can be assigned so small, but that the quantities shall come nearer than to have that difference, or, shall have a less difference, before the end of their approach. And in this sense the proposition is manifestly not inconsistent with the first. It is evident, that no difference can be assigned so small, but that a smaller difference may still be assigned.

*Par. V.* That this meaning is not *incompatible* with the words of the second proposition, is in this paragraph allowed by Dr. *Pemberton* himself. Why then does he so vehemently contest its being the real meaning? I have affirmed it to be so. But, if the common liberty of all mankind, to explain their own words, be still denied me; if my affirmation gain no credit with Dr. *Pemberton*; have I not given \*proof, clear and uncontested proof, that this was my real meaning? He takes no notice of my proof, and yet persists in denying the thing intended to be proved. Why so violent and so obstinate an altercation about a matter, and so trifling a matter, merely personal?

Will he say, it is not the personal matter, but the point of science about which he gives himself and the Reader all this trouble? That, if my words are taken in the sense he ascribes to them; my explication of the *Lemma* is absurd, false and inconsistent, I am guilty of contradicting myself as well as Sir *Isaac Newton*? I agree with him. I have declared the same thing over and over, and have made that an argument, and a good one too, for taking the words in the other sense, which I *Philaethes*, I who wrote those words, do ascribe to them, for taking them in that sense, which frees my explication from absurdity, falshood, inconsistency and contradiction.

This



This is another point of science, about which Dr. *Pemberton*, in point of candour and ingenuity, ought long since to have declared himself. If my words be taken in the sense I ascribe to them, is the *Lemma*, as by me explained, a true proposition? Will he deny it? No. He dares not. Will he acknowledge it? By no means. What would then become of the famous four interpretations of Mr. *Robins*. But, are they, indeed, all of them Mr. *Robins*'s own interpretations? Is all this tenderness shown to the offspring of another Person?

*Par. VI.* Whether any assignable difference, and any difference whatever, are most certainly equivalent expressions, I shall not now dispute. But it is, most certainly, the fairest and best way, to quote the words of an opponent just as they are. To alter them for one's own advantage, and when detected, to say, I did it on purpose that he might take notice of it, is first doing a bad thing, and then making a bad excuse for it.

When a palpable \* mistake happens to be made, as has been done in regard to my second article, the least shame is to own it.

When a weak † objection has been once made, and has been rendered worse by ‖ altering it, the matter is seldom mended by repeating it the third time with new § alterations. At this rate it must indeed be hard for an opponent to understand what the objection is.

*Par. VII.* The Doctor has just now taken it into his head to remark, that in *December* last, I took no notice of the greatest part of a paragraph in the introduction to Sir *Isaac Newton*'s *Quadratures*, upon which his objection against my definition of the *quantitates nascentes* was grounded. It is true. But what notice

\* See Hist. Works of the Learned for May, 1737. p. 388.

† Append. to R. of L. for Sep. 1736. p. 39.

‖ Hist. Works of the Learned for April, 1737. p. 306.

§ Hist. Works of the Learned for June, 1737. p. 440.

notice would he have me take of it? He made only one inference from that paragraph, and no more. In my answer \* I explained that part of the paragraph, from which the Doctor's inference was drawn, and plainly shewed that inference to be erroneous, and to make Sir *Isaac Newton* contradict himself. For the rest I referred to the place where I had examin'd it long before, when it was objected to me by Mr. *Robins*.

My † representation, or rather parallel to the Doctor's argument ‖, needs no defence. I believe, the Reader will think it a very just one.

How Sir *Isaac Newton* has executed the design here spoken of, I have § shown long ago, and have three several times reminded Dr. *Pemberton* of it, but to no purpose.

Par. VIII. To substitute the words *positive* answer, instead of *direct* answer, to call, No, a *positive* answer, is, I think, *deviating a little from the utmost propriety of expression*.

I do not at all imagine it possible to form the idea of a medium between entity and non-entity. But I find it possible to conceive a point of time, when an entity, gradually diminishing by motion, may pass into non-entity: And I can conceive, that, at such point of time, certain quantities, which gradually change their proportions, may arrive at a certain determinate proportion: And this is all I have occasion for. I can conceive a medium in regard to time, but not medium in regard to quantity.

Par. IX. We come now to another of Dr. *Pemberton*'s new points. The sense of Sir *Isaac Newton*'s *Lemma*, as expressed by me, was one new point. The sense of the same *Lemma* demanded to be given by him,

\* Append. to R. of L. for Dec. 1736. p. 31, 32.

† Hist. Works of the Learned for March, 1737. p. 233.

‖ Hist. Works of the Learned for Febr. 1737. p. 157.

§ Rep. of Lett. for July, 1737. p. 54—56.

him, is a second *new point*. In order to make this last appear the more like a new point, he has the modesty to date my demand from *December last*. But he well remembers, the same thing had been again and again demanded of him and his friends many months before.

But what does he say to my other demands, about the suppositions contained in this *Lemma*, about the conclusion of it, about the famous *new sense* of the words *fiunt ultimo æquales*, and about the use of the word *ILLIUS*? Are these *new points* likewise? The Doctor is not ashamed to give himself the air of a victor, as much as if he had answered them all. *Risum teneatis amici*? It puts one in mind of the *Te Deums* of *Louis* the fourteenth.

But as much a new point as this demand is, *he will comply with it, if I will put my name to it, and appear to be a person at all known to the world.*

Now what pity is it, that I cannot accept of this obliging offer! Unfortunately, I have already declared my resolution not to change my name, and besides, there is a very good reason, not unknown to *Dr. Pemberton*, why I should keep to that resolution. Nor will my modesty permit me to look upon my self, as *a person at all known to the world*. And if I should, perhaps *Dr. Pemberton* would not vouchsafe to think me so. Let him therefore shine in the *Annals of Learning*, let him immortalize his name by his clear and most intelligible explanations of *Sir Isaac Newton's* doctrine. But for me, alas! I am not known, nor do I desire to be *known to the world*.

*Bene qui latuit, bene vixit.*

My end was not fame, but truth. Content with victory, I claim no triumph: but return, with *Cincinnatus*, to my plough, and hug myself in my own obscurity.

*Premetur gloria facti,  
Nec sese Pembri jactabit vulnere quisquam.*

But what occasion is there to change my name? Is it not the same I always bore, before *Dr. Pemberton* or



or Mr. *Robins* thought fit to attack me. It was not *Philalethes* that attacked them: they attacked *Philalethes*. Indeed, had I found myself as much *pressed*, as the Doctor would insinuate, I might have been under some temptation of changing it for another. Let Dr. *Pemberton* change his name for *Robins*, or *Remarker*, or *Triumvir*, or what else he pleases. It may be adviseable for him to write under any name, rather than that of *Pemberton*: but I must desire leave to keep mine. Only, if instead of changing my name, he will content himself with my subscribing it for his explanation, possibly, notwithstanding - - - I may come into it.

But I find, it is not my *name* alone, that is displeasing to Dr. *Pemberton*: he takes exception at my *manners* likewise. He means, I suppose, the great sensibility I have shown upon occasion of disingenuity and foul play. But in this I must desire him to bear with me. It is a natural infirmity I cannot help. 'Tis in the constitution of a *Philalethes*, to be extremely shocked at prevarication and untruth. If this were so offensive to him, why did he give occasion for it? Why did he invite me into this controversy? My name and manners were the very same in the controversy with Mr. *Robins*. In a controversy prior to that I bore the same name, and did not shew much better manners. It is now too late for Dr. *Pemberton* to except against one or the other.

*Prius ista voluta  
Tecum animo ante tubas: Galeatum sero duelli  
Poenitet.*

Ay, but though *Philalethes* had been unmannerly to other persons, it might have been expected that he would reverence Dr. *Pemberton*.

*Tunc quoque materiam risus invenit ad omnes  
Occursus hominis.*

“ He is not ashamed, says this Great Personage, to  
“ confess, that he has on this account (for not giv-  
“ ing an interpretation of the *Lemma*) treated ME  
“ with so many marks of contempt, as few men of  
“ letters have been treated with.” De

*Delicias hominis! Te consule, dic tibi quis sis.  
Noscenda est mensura tui.*

Is not ashamed to confess, quoth'a? Why, I make a merit of it. If Dr. Pemberton is not ashamed of deserving such treatment, why should I be ashamed of giving it?

*Rubeat, cui frigida mens est  
Criminibus, tacitâ sudant praeccordia culpâ.*

My reason for treating Dr. Pemberton, and Mr. Robins before him, in this manner, and the motive that induced me to it, to say nothing of the personal merit of those Gentlemen, is well known to my reader.

*Ille sapit, qui te sic utitur. Omnia ferre  
Si potes, & debes.*

'Tis pity it should have no better effect. But that is not my fault. They are both exceeding obstinate.

*Non illos nostri possunt mutare labores.*

But what reason have they given for treating me in so cavalier a manner, me *Philalethes*, who have never declined complying with any of their demands, who have so punctually replied to all their arguments, who have given answers to all their questions, even the most superfluous and impertinent? And yet, in \* *November* last, I filled a page with their compliments to me upon my profound ignorance, besides a great number of other civilities here and there bestowed upon me, and those not in *Latin*, but in plain *English*, not in verse, but in prose, not in a ludicrous manner, but in sober sadness. I might, were it worth the while, make a pretty large collection of the like courteous expressions from these very *Observations* of Dr.

\* Append. to R. of L. for Nov. 1736. p. 67.

Dr. Pemberton, but shall content myself with a few from his last paragraph only, such as, *common artifice in controversy, is pressed, eagerness to extricate himself from his embarrassment, ill manners, loss of temper, renders himself despicable, ridiculous behaviour, has had no government of himself, cannot restrain himself within the bounds of decency.* Behold the man that complains of my ill manners!

*Felicia tempora, quae te  
Moribus opponunt!*

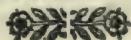
But, since this dispute, which began upon matters of science well worthy the consideration of the Reader, is now degenerating into personal altercation and empty cavil, unless Dr. Pemberton shall think fit to revive it by giving his so long demanded explication, I shall not judge it worth while to take notice of what he may hereafter write upon this subject; but shall leave him to enjoy that inward satisfaction, which must necessarily attend his candid and ingenuous pursuit after truth, and that reputation, with which the Publick, so much enlightened by his labours, and so greatly edified by his uncommon sincerity, cannot fail to reward him.

*Quam pulchrum digito monstrari, & dicior hic est!*

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### P. S.

AS Dr. Pemberton is now free from the apprehension of any farther answer from me, possibly, in his reply to this, he may think fit to take still greater liberties in quoting my words, and in representing the sense of them, than he and his friends have yet done. But in this case, I hope from the Justice of the Reader, that he will give no sort of credit to what may be alledged against me, unless, upon due examination, it appear to be well grounded.





## MISCELLANEOUS.

1. **F**arriery improv'd: Or, a complete Treatise upon the Art of Farriery. Wherein is fully explain'd the Nature, Structure, and Mechanism of that useful Creature a Horse, the Diseases and Accidents he is liable to, and Methods of Cure, set down in as clear and intelligible a Manner as the Subject will admit of; the Use and Abuse of the Science discovered, whereby any Gentleman may be able to judge for himself, whether or no he is impos'd upon by ignorant Grooms, and other Pretenders to this Art; together with many necessary and useful Observations and Remarks concerning the Choice and Management of Horses; likewise an Account of Drugs and mixed Medicines used in Farriery, with some remarks upon the Genuineness, Adulteration, and their several Prices, set down alphabetically at the End of the Work. By *Henry Bracken*, M. D. To be had of the Author, at his House in *Lancaster*; Mr. *J. Hopkins*, at *Preston*, in *Lancashire*; *J. Clarke* and *J. Shuckburgh*, in *London*. pr. 10s. 6d.

2. The Geography of Children: or, A short and easy Method of Teaching or Learning Geography. Whereby even Children may in a short time know the Use of Maps, and all the considerable Countries in the World, their Boundaries, Extent, Division, Islands, Rivers, Lakes, chief Cities, Government and Religion. Divided into Lessons, by way of Question and Answer; with a small neat Map of the World prefix'd, and also a List of the Maps necessary for Children. Translated from the *French* of *Abbot Lenglet Dufresnoy*, just published in *Paris*; with the Addition of a more particular Account of *Great Britain* and *Ireland*. Printed for *Edward Littleton*, and *John Hawkins*. Price 1s. 6d. bound in Sheep, and 2s. in Calf.

3 The true Narrative of the Case of *Joseph Rawson*, who was excommunicated by the Congregation of Protestant Dissenters meeting at *Castle-Gate*, *Nottingham*, sign'd by the Pastors and other Office-Bearers of that Church; together with a prefatory Discourse, and a Plea for the Right of Religious Societies to excommunicate heretical and unruly Members. By *James Slofs*, M. A. Sold by *J. Oswald*, *J. Davidson*, and *Alexander Crude*, in *London*; and *Thomas Collier*, in *Nottingham*, pr. 1s.

4. A Defence of the Moral Philosopher, against a Pamphlet, entituled The Immorality of the Moral Philosopher. By the Author. Printed for *J. Roberts*, pr. 6d.

5. Mr. *Whiston's Josephus*, Folio, in *English*, complete. Any of Mr. *Whiston's* Subscribers who produce his Receipt for the first, and make their second Payment, may send for their Books, perfect, in Sheets, according to his Proposals. It contains 314 Sheets, or 34 more than it was estimated at in the Proposals; and has two large Maps, one of the Temples, and another of *Judea*: With Directions to Bookbinders at the end, whether it be bound in two Volumes, or in one. It will be sold at the Subscription-Prices, by *John Whiston*. Note, That the Map of the Temples, and that of *Palestine*, may be bought by themselves also; the former at 2s. and the latter at 1s 6d.

## PHYSICK.

6. A Mechanical Account of the Non-Naturals; being a brief explication of the Changes made in Human Bodies by Air, Diet, &c. Together with an Enquiry into the Nature and Use of Baths upon the same Principles. To which is prefix'd, The Doctrine of Animal Secretion, in several Propositions. By *Jer. Wainwright*, M. D. To which is added by another Hand, An Anatomical Treatise on the Liver, with the Diseases incident to it, Printed for *J. Clarke*. The Fifth Edition. Pr. 4s.

7. *Medicina Statica*, being the Aphorisms of *Sanctorius*, translated into *English*, with large Explanations. To which is added, Dr. *Keill's Medicina Statica Britannica*, with comparative Remarks and Explanations; as also Medico-Physical Essays on, 1st, Agues; 2d, Fevers; 3d, An Elastic Fibre; 4th, The Gout; 5th, The Leprosy; 6th, King's Evil; 7th, The Venereal Disease. By *John Quincy*, M. D. Printed for *T. Longman*, and *J. Newton*. The Fifth Edition. Pr. 5s. 6d.

## DIVINITY.

8. A Sermon preached to the Societies for Reformation of Manners, at *Salter's-Hall*, on Monday the 27th of June, 1737, and publish'd at their Request. By *David Jennings*. Printed for *John Oswald*, pr. 6d.



THE  
HISTORY  
OF THE  
Works of the LEARNED.

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For August 1737.

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ARTICLE VIII.

A DEFENCE of Natural and Revealed Religion: In 4 Vols, 8vo. Being an Abridgment of the Sermons preached at the Lecture founded by the Honourable Robert Boyle, Esq; by Dr. Bentley, Bp. Kidder, Bp. Williams, Bp. Gastrel, Dr. Harris, Bp. Bradford, Bp. Blackhall, Dr. Stanhope, Dr. S. Clarke, Dr. Hancock, Mr. Whiston, Dr. Turner, Dr. Butler, Dr. Woodward, Mr. Derham, Dr. Ibbot, Bp. Leng, Dr. J. Clarke, Archd. Gurdon, Dr. Burnet, Dr. Berriman. With a general Index. By Gilbert Burnet, Vicar of Coggeshall, Essex. Printed for Mess. Bettesworth and Hitch, at the Red Lion in Pater-noster Row: And may be had of the Editor, at his House on Clerkenwell-Green in London.

For the copyright to the AS

**A**S the Abridgment of the Philosophical Transactions has been always esteemed a singular Benefit to Literature, whereby a vast Treasure of it has been put into the Possession of many, who otherwise could never have had an Opportunity of obtaining it; so one of the usefulest Projects that has ever been executed in favour of Christianity, is this Epitome of the *Boylean* Lectures, which must be allowed to be a Collection of the noblest Apologies for Natural and Revealed Religion that the World was at any time blest with. The Originals have not only spread thro' our own Nation, but have been the Admiration and Delight of Foreigners, who import them into their several Countries as an invaluable Acquisition; and for the sake of perusing them, and some other of our Writings upon divine Subjects, are at the pains of learning our Language. But with all their Excellencies it cannot be denied, that they are too voluminous for many to read, and of too great a Price for many to purchase: and I may add, some of them very difficult to be come at. There was still therefore something wanting to render them more universally serviceable, and diffuse the Advantages that may be reaped from them; and the Accomplishment of this was the more desirable, by reason of the unhappy Spread of Atheism and Infidelity, against which they are the most powerful Antidotes, and for which they will be found effectual Remedies by such as sincerely apply them. Nothing could be done so conducive to this purpose, as an Abstract of these inestimable Discourses; such as this before us, where the Argument is suffered to retain its entire Force, and the Reduction is of those things only, which, though they greatly adorn the Subject, contribute little, if any thing to the real Weight of it. This, one of the most eminent Prelates \* of the Kingdom was well appriz'd of, and upon this Consideration urg'd the Reverend and Worthy Editor to undertake it; and I  
may

\* The present Bishop of *London*,



may venture to say, the Performance has been honoured with his Lordship's Approbation.

As the several Treatises, whereof this Collection consists, follow in the Order of the Sermons from whence the Materials of them are taken, the first Volume of it begins with *A Confutation of Atheism*, by the celebrated Dr. *Bentley*.

Here we have a just, a lively and affecting Prospect of the forlorn and miserable Condition of the Atheist; and, on the other hand, no less beautiful a Representation of the Pleasures arising from a due Sense of the divine Existence and Providence, and of the benign Influence of Religion upon Communities and Governments. This admirable Author evinces the Being of God from the Faculties of the human Soul, which he proves to be those of an immaterial Substance; and from the organical Structure of our Bodies, which are, as he says, unquestionably the Work of a most wise, powerful and magnificent Maker. And as Atheists have contrived many Subterfuges to evade this Proof of a Deity, he impartially proposes them in all their Strength, and then as fairly refutes them in their due Order. He goes on afterwards to examine all the Reasons and Explications of their Account of the Production of Mankind; which he has at the same time so demonstratively confuted, as to render the least Confidence in them for the future inexcusable.

Another Evidence of a Deity that he enlarges on, is, the Frame and System of the inanimate Creation. And by a Train of invincible Reasoning, he proves it impossible, that the System or Frame of the World should be eternal; or that Matter can have born an infinite Duration past, or Motion coexisted therewith eternally. Or that even allowing Matter to be eternal, in the *Epicurean* way, and Motion coequal with it, that Atoms of themselves could ever by all Kinds of Motion have fallen into this or such-like visible System. And then he shews, *à posteriori*, that the Order and Beauty of the inanimate World, the discernible Ends and final Causes of the several Parts of it, and a Meliority

in the whole above what was necessary, force us to acknowledge it the Work of a wise and benevolent Being.

Throughout the Discussion of these curious Topics, there appears an extraordinary Degree of physical and mathematical Knowledge, and a surprizing Sagacity in the Application of the Principles of those Sciences for the Establishment of the first and most important Grounds of Theology.

The second thing we find in this Volume is, A Demonstration of the Messiah, by Bishop *Kidder*. This is principally levelled at the *Jews*. And this Prelate evidently shews, “ that those People do not want sufficient Means of Conviction; and that they have “ as much Reason to own *Jesus* for a true Prophet, “ as they have to own *Moses* to be one; and that the “ same Arguments by which the *Jew* is convinced “ that *Moses* was a true Prophet, will convince him “ that *Jesus* is the Christ; moreover, that the four “ Gospels are (to say the lowest) as credible as the “ five Books of *Moses*.”

Having made good these Points, our Author proceeds to enquire into the Causes of the *Jewish* Infidelity; which do not, as he clearly manifests, arise, either from any thing in our Religion, or from invincible Ignorance in them; but from their *carnal* and *worldly Temper*, their *Malice* and *Obstinacy*, their *Pride*; from their overvaluing of *Rites* and *Institutions*, their *implicit Belief* of their *Scribes* and *Pharisees*; and lastly, from a too great Opinion of their *traditional* or *oral Law*. These were the ill Qualities of their Hearts, and the Errors of their Conduct, for which they were abandoned of God, and hardened. After expatiating upon these Heads, our Author insists upon the Reasons of their continued Obstinacy in rejecting the Gospel Dispensation. And lastly, He proposes the Objections urged by the *Jewish* Rabbi's to justify their Disbelief of the Evangelical History; and then offers a Variety of Considerations, whereby they are entirely enervated.



The Demonstration of the Messiah is succeeded by Bishop *William's* Sermons upon Revelation, from *Heb. i. 1, 2.* In these he states the Meaning of *Revelation*, evinces the Possibility of it; and likewise its Expediency, Usefulness and Necessity, with respect to the Circumstances Mankind are in. Then he goes on to shew, That as its possible for God to reveal himself, he has actually done so. He points out the Difference between a real and pretended Revelation, and instructs us how to distinguish them. And then proves that the Scriptures of the Old and New Testament contain Matter of divine Revelation, and have upon them the Characters belonging to it. His next Task is to exhibit the several Ways by which God did reveal himself: To discover the Difference between divine Inspiration and diabolical Delusions, natural Impressions and delusory Imaginations. He afterwards treats of the three famous Periods, *viz.* Before the Law, under the Law, and under the Gospel. He considers why God did proceed gradually in communicating his Will to Mankind; all which sets forth the Perfection of the Gospel Revelation, and shews that there shall not be any other. He then proves the Scripture to be the Rule of Faith, and that all Persons are obliged to regard it as such, and to submit to it; and describes the Qualifications requisite to a true understanding thereof. Finally, he lays down the Method of interpreting Scripture, and proposes a Variety of Rules for that purpose.

After the foregoing Discourse Bishop *Gastrell's* ensues, On the Certainty and Necessity of Religion in general. Herein, after a Definition of Religion, he gives an Account of the Nature of Man, the Nature of God, and that Relation there is between them, so far as is proper to establish the Notion of Religion. He then proves that there is a God: and from the Knowledge he shews us to have, or to be capable of having, concerning the divine and human Natures, he deduces a positive Demonstration of Religion. He likewise evinces the Truth of it from a



Comparison of it with Irreligion. He considers the Grounds and Pretences of the latter, and displays the Folly of its Principles. He enquires into the Causes of Atheism and Deism; and concludes with an Explanation of the different Notions of both.

The next thing we find here is, Dr. *Harris's*† *Refutation of the atheistical Objections against the Being and Attributes of a God*. These are either against the Divine Existence in general, or against the Perfections of the Deity, or such as are advanced against the Truth and Authority of revealed Religion. But e'er he applies himself immediately to the invalidating of these, he shews what are the Sources of Atheism, and also that there have really been speculative Atheists. In the Prosecution of his Subject the Doctor manifestly proves, That we may frame an Idea of the Divinity; and that the Notion we have thereof owes its Original neither to the Fears of some Men, nor to the crafty Designs of others. This Epitome is followed by that of

Bishop *Bradford's* *Lectures on the Credibility of the Christian Religion: Wherein that Prelate considers, In what Way and Manner God may be said to teach Men, in order to their receiving any new Revelation from him; and likewise the Character and Qualifications of such as are like to profit by the Divine Instructions; and then sets forth at large the intrinsic Evidence of our most holy Faith; concluding with the Solution of a Difficulty that has been a Stumbling-block to many, viz. The late and imperfect Promulgation of the Gospel*. These are succeeded by

Bishop *Blackball's*, *On the Sufficiency of a standing Revelation*. Herein he proves, that the Revelation of God's Will in the Old and New Testament is sufficient to persuade Men of the great Truths therein

† This Gentleman raised himself a Reputation in the Republic of Letters, by his *Lexicon Technicum*, his *Elements of Trigonometry*, his *Astronomical Dialogues*, somewhat after the manner of *Fontinelle*, and one Volume of a large History of *Kent*, which he did not live to finish.

in contain'd. That having such Grounds of Faith, it is unreasonable to desire more. That in case God shou'd condescend to gratify Men in this unreasonable Desire, by working new Miracles daily, it is highly probable few or none of those who do not now believe wou'd be thereby persuaded. These several Points are made out with equal Evidence and Perspicuity; and all the Objections to which they can be supposed liable, are impartially weigh'd, and at the same time satisfactorily confuted.

This Volume closes, as the second begins, with the Abridgment of Dr. *Stanhope's* Discourses, wherein he asserts the Truth and Excellency of the Christian Religion, against *Jews*, Infidels, and Hereticks. The Grounds of whose Dissatisfaction he endeavours to remove, by rescuing the Christian Religion from the Objections each of them has made to it; shewing, that it proposes nothing, as necessary to be believed or done, which is repugnant either to the Doctrine of *Moses* and the Prophets, or to the Dictates of right Reason. And by proving that, as now represented to us in the New Testament, it consults the Glory of the Divine Perfections, and the Benefit of Mankind, more effectually than, so far as appears to us, they cou'd have been consulted, had it been ordered as the Objectors must, upon their own Principles, be supposed to desire it shou'd have been: And then, by evincing the Success it hath had in the World to be an unanswerable Evidence of the Divinity of its Doctrines.

The next in Succession to the eloquent Dean *Stanhope* is the late celebrated Dr. *Clarke*. This eminent Person, who was at once endowed with all the Talents requisite to the most distinguished Critic, Philosopher, Mathematician and Divine, seems to have been inspired with a noble Emulation of excelling all his Predecessors in this Institution; and has in his Discourses (here epitomized) on the Being and Attributes of God, the unchangeable Obligations of Natural Religion, and the Truth and Certainty of the



Christian Revelation, set up a Standard of Reasoning upon these Subjects which cannot be surmounted, and which it will be Honour enough for others to equalize. In these he has entirely subverted all the Foundations of Atheism and Infidelity; and has furnished us with the fullest, the clearest and strongest Evidence of the Existence of one Necessary, Eternal, Independent, Unchangeable, Omnipresent, Omniscient, and Good Being; of the indispensable Ties we are under to adore, love and serve him; and of the certain Procession from him of that Revelation which we term the Gospel; that was ever laid together by any one Person. Tho' nothing less than this can be said in Justice to this inimitable Performance, yet I believe it shou'd not be said, as it is by a great Prelate in the Preface to the ten Volumes of his Sermons, That he was the first who deduced the Argument *à priori* in our Language; seeing that learned Nonconformist *John How* did it before him, and very well too, in an excellent Treatise on *the living Temple of God*. This may be affirmed, without derogating in the least from the singular Merit of our Author, who was superior to Mr. *How* and all others in the Management of it.

Dr. *Clarke* is followed by Dr. *Hancock*, who evinces the Being of a God from the universal Consent of Mankind; and then proceeds to more metaphysical Proofs, from the Necessity of some Eternal Existent, from the Impossibility of an infinite Succession of Causes and Effects, from final Causes, from the wondrous Harmony visible in the Frame of Things, from natural Conscience, from supernatural Appearances and Transactions amongst Men by Apparitions, Witches, Demoniacs, Prodigies, Prophecies, and Miracles.

The Doctor afterwards applies himself to invalidate the Atheists Objections, who deny we can have any Idea of God; who say, that being Incomprehensible, he is therefore nothing; who hold the Absurdity of any real thing being Infinite; who pretend that all things



things may be accounted for by Matter, Forms, and Qualities; who assert that all Matter is endowed with a natural plastic Life, which is sufficient to produce this regular Frame of things; who affirm the Impossibility of Creation; who will not allow of the Divine Omniscience, nor of other Properties and Attributes which we ascribe to him; who talk of all Matter being cogitative, and laugh at the Intelligence of God, because he has not the Organs of animal Sensation, with other Whimfies of the like Nature, which are here fully exposed and refuted.

Mr. *Whiston's* Accomplishment of Scripture Prophecies has the fourth place in the second Volume of our Collection. Herein he considers the ancient Prophecies contained in Scripture, in the Order of Time wherein they were delivered; and shews the Completion of such whose Periods are already past. Hereby is at once demonstrated, the Certainty of Prophecy from the Beginning of the World. The Divine Authority of those Sacred Writings, which have all along contained the Predictions of future Events, beyond the reach of natural Foresight. The certain Truth of the Christian Religion, as it is confirmed by those ancient Prophecies fulfilled in Jesus; and the just Reasons we have thence to expect the Fulfilment of those other Prophecies, whose Periods are not yet come. This is a curious Dissertation on a very abstruse, tho' important Subject; and contains a Variety of uncommon Observations, which are Evidences of the Author's great Sagacity, and extraordinary Acquaintance with the prophetic Parts of the Sacred Writings, and the most ancient Records of our Religion.

The Wisdom of God in the Redemption of Man, is the next thing that appears in this Volume: By Dr. *Turner*. He observes, the Foundation of our Religion, as it is purely Christian, is this, That the Sins of Men are not otherwise to be forgiven, nor their Souls saved, than by the Mediation of Jesus Christ, and by that Expiation which he hath made with God for our Reconciliation. This Doctrine, as he says,  
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the Enemies of Christianity run down as unreasonable, foolish, and altogether unworthy of God. But in Answer to such a Notion, he shews, that the Doctrine of Man's Redemption, and Remission of Sins, by the expiatory Sacrifice of the Blood of Christ, is neither unnecessary nor unreasonable, but agreeable to the Perfections of God, and gloriously manifests his Wisdom and Goodness. For the fuller Illustration of which Point, he here largely considers the primitive State of Mankind before the Fall. The true Condition of our lapsed State, from whence the want of a Saviour, and the Necessity of Redemption arises. And then makes it appear, how much better the Wisdom, Goodness, Justice and Holiness of God are display'd in this Method of Reconciliation and Salvation for Sinners, which the Gospels exhibits, than in any other that Mankind can pretend to the Knowledge of.

The ensuing Discourse is Dr. *Butler's*: In which he makes out, in Opposition to the Scoffs and Insults of Atheists and Infidels, that Religion is no matter of Shame or Reproach. And here he demonstrates, that the Christian has no Reason to be ashamed of any Principle or Precept of his Religion, nor of his Practice of the Duties of it: but that he has chosen the wisest Course, which will be safe in the End. That he has no Reason to be ashamed of his Faith or Practice, so far as the publick Good is concerned in them; nor upon the Account of any thing in them really prejudicial to the Happiness of this present Life, which is in truth promoted by them. And, That he is not reproachable with any such foolish Credulity as Infidels are wont to accuse him of, but which they have the greatest Cause to be ashamed of themselves. In the Course of this Argument the learned and judicious Author has taken occasion to examine and refute some Notions of my Lord *Shaftsbury* concerning the Divine Benevolence, which that admired Writer has advanced in his Letter on Enthusiasm. This is followed by

Dr. *Woodward's* Divine Original, and incomparable Excellence of the Christian Religion. There are five Demonstrations of a God continually before our Eyes, whereon the Doctor expatiates in the Beginning of this Dissertation, *viz.* the Frame of the World, the manifest Footsteps of an over-ruling Providence, the Sentiments of all wise Men in all Ages concerning these things, the wonderful Frame of our Bodies; and finally, the Faculties of our Souls. He then goes on to display the transcendant Value of the Gospel Revelation by manifesting the Truth of these Assertions concerning it, *viz.* That it discovers many things, necessary to our Pardon and Peace, and to our Purification and Hope, which could not be found out by the Light of Reason.—That it communicates supernatural Aids, in order to the Reformation of Mens Hearts and Lives; whereby such Improvements of human Nature are effected, as could not otherwise be attained. And lastly, That it furnishes such a solid Foundation of Comfort in all Conditions, and thereby leads Men to such a State of Serenity and Peace in Life and Death, as no other Institution can do.

The next thing the Doctor undertakes, after defining and stating the several Kinds of Certainty, is to prove the Truth of this Revelation. And this he does by shewing at large, the unparallel'd Excellency of its Doctrine, the exact Completion of many ancient Prophecies relating to it, the divine Power and Goodness that appeared in the Miracles that confirmed it, the vast Crowd of credible Witnesses that attested it, and the marvellous Efficacy of it, by Means in themselves insufficient to attain such Ends.

Having overthrown the Anti-scriptural Adversaries of the Christian Religion, the Doctor considers the Opposition made, as he says, to a fundamental Article of it, *viz.* the Divine Nature of Christ, by some who pretend to own the Authority of the Sacred Writings. He maintains the Godhead of our Saviour by a Variety of Arguments. He then enquires  
into



into the Rise and impious Absurdities of Atheism; how they came to the Height at which they are arrived; and closes with a distinct View of the infinite Advantages that our Faith secures to us.

The last thing in the second Volume is, Mr. *Darham's* Demonstration of the Being and Attributes of God from the Works of Creation, so far as they are comprehended within this terraqueous Globe, together with its several Appendages. Herein the Argument *à posteriori*, as it is termed, is distinctly, copiously, and accurately handled, and a delightful Survey exhibited of the Power, Wisdom, and Goodness of the Deity, as manifested in the different Portions and Species of the Animal, Vegetable, and Mineral Parts of the Earth.

The true Notion of the Exercise of private Judgment or Free-thinking, by Dr. *Ibbot*, is the first thing that appears in the Third Volume. In prosecuting this Subject, he states the true Notion of private Judgment or Freedom of Thought. He largely considers what that Free-thinking is, which is falsely so called. He clearly proves that Free-thinking, properly so stiled, is every Man's Right and Duty. He points out all the Cautions necessary to be observed in the Use of it. Shews that true Religion is not an Enemy to a just Freedom of Sentiment. And lastly, Sets before us the Danger that Men expose themselves to, by indulging that Affectation of Scepticism which is become so prevalent. This Discourse, which is written with a good Share of Learning and Judgment, is peculiarly levell'd against a very bad one, wrote by the famous *Anthony Collins*, entitled, *An Essay on Free-thinking*.

The judicious and accurate Bishop *Leng* has the second place here. He treats, in a masterly way, on the natural Obligations we are under to believe the Principles of Religion and Divine Revelation; and evidently shews, that there may be other probable Causes of Infidelity often assign'd besides want of Evidence, even when this is pretended as an Excuse of it. That  
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the Principles of Religion are of such an high Nature, as concern Mankind, as rational Creatures, to be satisfied about them. That if we have sufficient Reason to believe the great Principles of Religion, viz. the Being of God and a Providence, and a future State, &c. our Unbelief will not excuse us from a Crime in the Sight of God. That it is irrational for any Man to endeavour to persuade others out of the Principles of Religion, till he himself is first evidently convinced, that they are false and disadvantageous to Mankind; and, That 'tis still more unreasonable to make them the Subject of Ridicule.

This excellent Writer having insisted on these Considerations, the natural Tendency of which is to prepare us for, and dispose us unto, a sincere and impartial Examination of the Principles of Religion; applies himself, in the next place, to obviate the Mistake of those, who think Morality and Religion so different in their Natures, as to have no necessary Connection; but that the former may subsist in its utmost Force, tho' the latter be utterly rejected. In Opposition to these he proves, from the general Opinion of Mankind, That there cannot be any perfect Morality, where there is no Belief of the Fundamentals of Religion. That therefore all Societies of Men that have ever been, have always profess'd the Belief of God's Existence, and at least some kind of Providence, and some Expectations of future Rewards and Punishments. That this universal Belief did not arise from any Art or Contrivance, in order to keep Men in Awe; but was really antecedent to it, and built upon a more universal Principle; of which he makes a full and satisfactory Discovery, and manifests, by a most curious Induction, how naturally productive it is of such an Effect.

These Disquisitions lead our Author to the Resolution of this momentous Question, Whether God has made any particular Revelation of his Will to Man? He makes good the affirmative by a Train of refined, and yet strong Reasoning, against the most subtil Cavils,



vils, and the most vigorous Efforts of modern Infidelity, which we here see detected and defeated.

When he comes to consider the Evidences there are of the Truth of Christianity, he largely handles the Doctrine of Miracles. He defines what a Miracle is. Evinces the Possibility of them, and that the Supposition of them is no way irrational. Informs us how to distinguish such as are from God. Shews what Assurance such Miracles give of the Worker's being divinely commissioned and assisted; as also, What Evidence we now have, from the Miracles anciently wrought, for the Truth of Christianity. The whole closes with several Observations, calculated to remove the Prejudices and Offences that prevail against the Gospel Institution, on account of the Person or Doctrines of its sacred Author.

The next thing in order is, Dr. *John Clarke's* Enquiry into the Cause and Origin of Evil. This is a very old and important Question, From whence springs Evil? Nor is there any that can excite our Curiosity more difficult to determine. Heathens and Christians have agreed in ascribing the Universe to a Creator of such Perfection, as leaves not the least room to suppose any Defect in his Workmanship, or any thing less than such an Adjustment of the several Parts and Members of it, as might secure an everlasting Harmony; which yet there seems to be a manifest Breach of in all those Instances that we term Evil. They have therefore no less readily concurr'd in wondring how any thing should subvert the Order of things appointed and conducted by an omnipotent Former and Supervisor; or supposing that possible, how an Inclination to do so should arise in a Creature, the Nature and Constitution of which was absolutely free from Irregularity or Malevolence. The Difficulty of accounting for these was what probably gave Birth to Atheism, and has been the Parent of it in all Ages: some Men thinking it absurd to believe a God, while the Constitution of things appears incompatible with those Attributes, which, allowing his Existence,



istence, must necessarily belong to him. It is therefore evident, how great a Service would be done to Religion by discovering the Links which connect these seeming Inconsistencies, and for want of which the material World is apprehended by many to be the whole of Being, and independent. This is the Design of Dr. *Clarke's* Performance; which cannot be denied to be a very learned one.

No less so is Dr. *Gurdon's* that follows it, and is intended to invalidate the Excuse for Infidelity, taken from pretended Difficulties in Natural or Revealed Religion. This Author has, in the Prosecution of his Subject, shewn an uncommon Sagacity, great Judgment, and an extraordinary Faculty of arguing. He has sifted *Spinoza* to the bottom, and has exposed the Weakness and Insufficiency of the most regular and solid atheistical System that ever was framed. He has done the same by the Schemes of *Hobbes*, *Blount*, and *Toland*. He has examined, and then trampled upon their most specious Sophisms, which they have deified, in order to withdraw the Attention of weak Minds from that God in whom they live, and to whom they owe their Existence. He likewise distinctly considers and overthrows the most plausible Cavils of the Deists against the Divinity, Truth and Excellency of the Gospel Revelation.

The last thing in this Volume is, the first Part of Dr. *Thomas Burnet's* Demonstration of true Religion, by a Chain of Propositions necessarily connected with each other, and all of them with one evident, undeniable Principle. By these he evinces a God, or Self-existent Being. That this Being must be absolutely perfect. That he was the Creator of the World; and, That he is the Governor of it. From these main and fundamental Truths flow, as Corollaries, a multitude of others, instructing us in the divine Dispensations and Conduct of Providence towards us, and in all the Branches of our Duty towards our Maker and Lord. In this Part, the Necessity of Revelations from God for the Information and Reformation of Mankind

kind is shewn; as also that the Old and New Testaments are such; the Rationality and Fitness of the Doctrines and Duties of which Institutions are here fully manifested.

The second Part of this Demonstration (with which the fourth and last Volume of this Collection commences) consists, of a particular Enquiry into the most momentous Facts and Transactions recorded in the Scripture History. These are, The Origin of Sin: all the Circumstances of which are here carefully traced, and minutely examined. The Covenant of Faith and Obedience made with our first Parents after their unhappy Defection. The Appointment of Sacrifices; the several Reasons of which are assigned. The various Revelations and Methods of Providence towards Men, between the Fall and the Flood; and afterwards to the new World. The Confusion of Languages; the Grounds and Consequences of which are here distinctly specified. The Calling of *Abraham*; where the Views of God in that Dispensation are pointed out, and Remarks made on the several divine Communications wherewith that eminent Patriarch was favoured. Divers Events relating to the *Israelites*. The Means made use of for the Preservation of the Faith of the promised Saviour amongst that People. The Provisions in their Law that had a Respect to his Advent. The Types whereby he was prefigured: With the Prophecies and Predictions concerning him.

As the Lectures of Dr. *Berriman* were the latest we have had printed, so the Abridgment of them shuts up this useful Summary. Herein is considered, The gradual Revelation of the Gospel. Infidels endeavour, as the Doctor observes, to propagate their Notions, either by extolling the Sufficiency of natural Light, as a competent Guide in Matters of Religion, which neither needs, nor ought to have any Assistance: Or, by making Exceptions to the Christian Scheme in particular, as being either absurd in itself, or insufficiently attested. In Reply to both, he



he observes the Defects and Insufficiency of Reason, to answer the Ends and Purposes of Religion. Collects from hence the great Need Mankind stood in of Revelation; of some stated Scheme of Faith and Practice to be given by God, in order to beget an assured Hope and Expectation of his Favour. And then, asserts the Propriety of receiving that System which is revealed in Scripture, as being every way qualified to give us the most solid Satisfaction.

Under the first of these Heads, he shews the Deficiency of natural Light with regard to the Instances and Measures of our Duty; to the Rise and Origin of Evil; to the Assurance of Pardon; and, to the Motives and Inducements to Obedience. Under the third Head, he directs himself to overthrow what Mr. *Collins* advanced in his *Grounds and Reasons*, and *Literal Scheme*, against the Argument for the Truth of the Gospel, from the Accomplishment of the Prophecies of the Old Testament in the Person and Actions of our Blessed Saviour. He accounts for the early and general Practice of sacrificing. He goes to the bottom of that Difficulty, which the Deists have so much urged against the Inspiration of the Evangelists, *viz.* The Difference there is in the Accounts of Christ's Descent, delivered by St. *Luke* and St. *Matthew*. He enters into a particular Explication of the Predictions referring to the Messiah, both before and after the calling of *Abraham*, applicable to his several Characters and Offices. He shews how and in what manner they are many of them fulfill'd. Guards against the Misapplication of the most illustrious of them, which the Adversaries of Christianity (*Jews* and others) have endeavoured to fix upon inferior Subjects; and evinces them to center in him alone. In a word, he carries us through the whole Series of Revelations with which the human Race has been favoured in every Age, from their first Defection to the coming of the Redeemer; and shews how the Gospel Scheme was thereby gradually opened to the several Generations, and how apt a Type and Prefiguration



guration of it the *Mosaick* Dispensation was. Finally, He states the Antithesis between the Law and the Gospel: Proves that the former was not to be of perpetual Obligation, but serv'd as a preparatory Discipline to lead Men to the latter, and was to terminate when that took place: And then largely sets forth, How it answered this Purpose by its Types, which foreshewed the Office and Character of the Messiah, and made such an Application of his Benefits as was suited to that Age of the World, and proportioned to the Faith and Sincerity of its Observers.

The Residue of this Volume is taken up by an Index of the principal Matters treated of, not only in this, but in the three former: The Author of each Subject is denoted, as well as the particular Division it is to be found in.

## ARTICLE IX.

*A Continuation of the History of the ancient Germans, &c.*

**B**OOK VIII. *The History of the GERMANS, in the Foundation of the several Kingdoms of the GOTHs, VANDALS, SUEVI, and BURGUNDIANS, in the ROMAN Provinces.*

The *German* History is continued, in this Book, from the Death of *Theodosius the Great*, in 395, to the Death of *Honorius* his Son, in 423. Our Author having begun with an Account of the Partition of the *Roman* Empire, between the Sons of *Theodosius* the Great, proceeds to give some Account of the Causes of the “Declension of the *Roman* Empire, “which (*he says*) may properly be computed from “this Time. The *West*, in particular, (*continues he*) “underwent, in *Honorius’s* Reign, those Devastations, the doleful Memory of which is known in “History by the Name of the *Grand Transmigration* “of

“ of a Swarm of Nations. It was likewise a bad O-  
 “ men, that, at Court, an Effeminacy rul’d, more  
 “ becoming the *Persians* than the *Romans*. The  
 “ Courtiers were more solicitous about their Luxury,  
 “ their Table, sumptuous Furniture, and other Tri-  
 “ fles, in which they plac’d their Welfare, than a-  
 “ bout the State. Many of the most excellent *Ge-*  
 “ *nius’s* aspired to Dignities in the Church, which  
 “ was then herself perplex’d with civil Disorders.  
 “ The Military State, and the Reputation those who  
 “ were experienc’d in War, might have gain’d even in  
 “ other Offices, fell therefore chiefly into the Hands  
 “ of Strangers; and as, since the Times of *Constan-*  
 “ *tine the Great*, and especially in the last Reign, ma-  
 “ ny *Franks*, *Alemanni*, and other *Germans* were in  
 “ high Esteem; so now the *Goths*, in particular, bore  
 “ such Authority, that *Synefius*, in an Oration ad-  
 “ dress’d to the Emperor *Arcadius*, complains, that  
 “ the *Goths* might now be look’d upon as the Men,  
 “ and the *Romans* the Women. The very Fashions  
 “ of the *Goths* likewise now began to be imitated, as  
 “ if the Vanity of the *Romans* was to prepare them  
 “ for the *Gothick* Yoke. The *Goths* themselves some-  
 “ times ridicul’d them; and *St. Chrysoftom* relates,  
 “ that one of their Princes did not scruple to say,  
 “ he wonder’d at the impotent Pride of the *Romans*,  
 “ to venture to defend their Provinces against the  
 “ *Goths*.” Our Author having previously given this  
 Account of the Power and Reputation of the *Goths*  
 in the *East*, proceeds to give an Account of *Stilico’s*  
 establishing a good Understanding with the *Aleman-*  
*ni* and *Franks*; the new Commotions rais’d by *Alaric*,  
 and his Invasion of *Greece*, the Transactions of the  
 two *Franconian* Princes, *Marcomer* and *Sunno*; the  
 Attempts of the *Saxons* on the Coasts of *Britain*; the  
 Rebellion of the *Ostro-Goths* in *Phrygia*; *Gaina’s*  
 fruitless Design on *Constantinople*, and his Death in a  
 Battle with the *Hunns*. He then relates *Alaric’s*  
 March into *Italy*, gives a Description of the Battles  
 of *Pollantia* and *Verona*, with an Account of his  
 leaving

leaving *Italy*; *Honorius's* Triumph, and League with *Alaric*, against *Arcadius*; *Radagaisus's* unsuccessful Attempt on *Italy*; the Invasion of *Gaul* by several German Nations; the Necessity the *Vandals* were under of fighting their Way thro' the *Franks*; the Irruptions of the *Suevi* and *Burgundians*; and the Revolutions caused by these Migrations in *Germany*. Our Author then gives an Account of *Constantine's* Revolt in *Britain*; *Alaric's* Return to *Italy*; his two several Attacks on *Rome*; with his taking of it, at length, by Storm; on which Occasion he enquires, whether the *Goths* were guilty of so many Barbarities in *Rome*, as are generally laid to their Charge? To this follows the Death of *Alaric*, and the Succession of *Ataulph* to the *Wisi-Gothick* Crown; the Irruptions of the *Vandals*, *Suevi* and *Alani* into *Spain*, and their Separation there; the Attempts of *Honorius* to recover *Gaul*; and of *Jovinus* to usurp the Imperial Dignity, with the Assistance of the *Germans*; the Marriage of *Ataulph* with the Imperial Princess *Placidia*; the March of the *Goths* into *Spain*; the Beginning of the *Burgundian* Monarchy in *Gaul*, and the Death of *Ataulph*; the Actions of *Wallia*, King of the *Wisi-Goths*; the Wars of the latter with the *Alani* in *Spain*; the State of *Gaul*, with the Constitution of the seven *Gallick* Provinces, and the Destruction of the City of *Triers*. Our Author then turns to the *Franks*, and relates their Transactions; enquires into the Stories of King *Pharamond*; whether he may be accounted Founder of the Monarchy of the *Franks*; or whether there ever was any such Prince? and when and where the *Salick* Laws were made? After this follows the Wars of the *Vandals* and *Suevi* in *Spain*; the Defeat of the *Roman* General, *Castinus*, by the former, and the Death of *Honorius*. This Book ends, as the former, with the State of the Church, and the Conversion of the several German Nations: but our Author first makes a Comparison between the German and Roman Power: "The Reign of *Honorius* (says he) is, as it were, the  
" Theatre,



" Theatre, on which the *German* Power struggled  
 " with that of the *Romans*: Historians impute, in a  
 " great measure, the Decay of the *Roman* Empire to  
 " his Imbecility: And indeed, no one can possibly  
 " form to himself so advantageous an Idea of *Hono-*  
 " *rius*, as of *Alaric*, *Ataulph*, and some other *Ger-*  
 " *man* Heroes, who, during this Period, founded  
 " new Kingdoms. The *Germans*, in these Occur-  
 " rences, in general, display'd as great Proofs of their  
 " *Genius*, as of their Valour. If it should be object-  
 " ed, that they were yet, in some measure, savage  
 " and ungovernable, I reply, that so many Vices,  
 " then unknown to the *Germans*, were in vogue a-  
 " mong the *Romans*, that it would not be an impro-  
 " per Question, which of the two Nations were pro-  
 " perly *Barbarians*? The ancient Inhabitants of the  
 " conquer'd Countries ridicul'd sometimes, among  
 " themselves, the manner of Speech, Habits and  
 " Open-heartedness of their new Lords; but when  
 " it came to the Point, the *Roman* embroider'd  
 " Cloaths were oblig'd to truckle to the *German* Skins.  
 " I have already given some Instances, that after the  
 " first Apprehensions were over, the Provinces them-  
 " selves were pleas'd with the Revolution, of which  
 " I shall give more Examples in the Sequel."

BOOK IX. *The History of the GERMANS, to the Conclusion of the War with the HUNNS.*

This Book contains a Period of about 26 Years, from the Death of *Honorius*, to the landing of the *Saxons* in *Britain*, Anno 449. And our Author begins it with the following Words: " As the prece-  
 " ding Book (*says he*) has treated of the Foundation  
 " of the *German* Kingdoms in the *Roman* Provinces,  
 " the Continuation of their History; the Transmi-  
 " gration of the *Vandals* into *Africa*; the Wars of  
 " the *Hunns*, and the Settlement of the *Angles* and  
 " *Saxons* in *Britain*, point out as it were, a new Pe-  
 " riod. These Occurrences all happen'd, during the  
 " Reign of *Valentinian III.*" The principal Trans-

actions of this Period, which our Author treats of are: The Wars of *Theodorick*, King of the *Wisi-Goths*, with the *Romans*; the pillaging of the *Balearian* Islands, and the taking of *Hispalis* and *Carthagera* by the *Vandals*; by what Means the *Vandals* were decoy'd into *Africa*, and particularly *Genferic's* Expedition thither; the Invasion of *Rætia* by the *Juthungi*; the Commotions in *Noricum*; *Ætius's* March to the *Rhine* against the *Franks*; the Concerns *Hermariaric* had with the ancient Inhabitants of *Gallicia*; the Success of the *Vandals* in *Africa*; the Changes at the Court of *Rome*; the Invasion of *Belgica* by the *Burgundians*; the Service the *Alemanni* did the *Romans*, against the *Armorici*, in *Gaul*; a new War with the *Wisi-Goths*, in which *Ætius* employ'd the *Hunns* against them; the Defeat of the *Roman* General *Litorius* by the *Wisi-Goths*; the Settlement of the *Alani* in the Country about *Valence*; the taking of *Carthage* by *Genferic*; his Persecution of the *Orthodox Christians* in *Africa*; his Attempt upon *Sicily*; the Extension of the *Suevi* throughout *Bætica*; the taking of *Cambray* by *Clodio*, who, however, is beaten by *Ætius*, on the Frontiers of *Artois*. On which Occasion, our Author shews the State of *Triers*, *Mentz* and *Cologne*; the Continuation of the History of the *Hunns*, in which *Attila's* Descent, Court and Character are occasionally describ'd; his Preparations against *Gaul*, to which is added an Account of the *German* Nations that were in his Army, and what *Route* he took; the Contentions among the *Franks*, in which he interfer'd; his Inroad into *Gaul*; the Battle of *Chalons* on the *Marne*; *Attila's* Overthrow; the Event of the civil Broils among the *Franks*, which gives occasion to speak of King *Meroueus*; after which our Author enquires, whether *Attila* was ever in the present *Thuringia*? and examines the Origin of the *Thuringians*; *Attila's* Invasion of *Italy*, which gives occasion to enquire into the Origin of the City of *Venice*; *Valentinian's* Treaty with *Attila*, and Peace with the *Hunns*; *Attila's* Wars with the *Alani* and *Wisi-Goths*; the  
Occasion



Occasion of the *Saxons* going to *Britain*, and the Foundation of the *Saxon Kingdoms* in that Island: All which follow one another, in the Order I have here mention'd them.

BOOK X. *The History of the GERMANS, to the Beginning of CLOVIS's Reign in GAUL.*

This Book, with which the first Volume of this Work ends, contains a Period of about 36 Years, and breaks off very properly for the second Volume to begin with the Foundation of the Monarchy of the *Franks* in *Gaul*, a very remarkable *Epoch*, at which, as our Author very well observes in his Preface, “ the “ single Histories of the *German Nations* are carried “ to that Height, from whence they fall into the ge- “ neral History of the *Franks*. This Book (*says he,* “ at the Beginning of it) leads us, at length, to the “ Time, when the Balance (*of Power*) began to be “ evidently on the Side of the *Germans*, and when “ the very Name of an Empire in *Italy*, and the o- “ ther *Western Countries*, ceased.” He then proceeds to give an Account, how the *Franks*, *Aleman- ni* and *Saxons* infested *Gaul*; of the Peace *Avitus* concluded with them, and his Embassy to the King of the *Wisi-Goths*; the sacking of *Rome* by *Genferic*; the Assumption of the Imperial Dignity by *Avitus* in *Gaul*, his Treaties with the *Vandals*; their Defeat by *Ricimer* in *Sardinia*, and their infesting the Coasts of the *Oriental Empire*. He then shews, how the Power of the *Hunns* decay'd after the Death of *Attila*, in what manner the *Grepide* recover'd their Liberty; how the *Ostro-Goths* establish'd themselves in *Pannonia*, and maintain'd their Freedom against the Sons of *Attila*; their Differences with Emperor *Leo* the Xth, and with the *Swabians*, *Scyrri*, &c. the State of the *Suevi*; the Rupture between *Recharius* and the *Romans*; how the former was subdued by *Theodoric II.* King of the *Wisi-Goths*, with the Assistance of the *Burgundians*, and the Character of this *Theodoric*, as given by *Sidonius Apollinaris*. After this follows, the



Success of *Majorianus* against the *Vandals*; his Expedition to *Gaul*; an Account of the *German Nations* that were in his Army, his Expedition to *Spain*, and his Peace with the *Vandals*; the several Changes in the *Western Empire* after the Death of *Majorianus*, in the Persons of *Rieimer*, *Anthemius*, *Olybrius*, *Glycericus* and *Julius Nepos*; together with their respective Transactions with the *Alani*, *Burgundians*, and other Nations. He afterwards relates how the *Suevi* recover'd themselves, and became Profelytes to *Arianism*; in what manner *Euricus*, King of the *Wisi-Goths*, conquer'd Part of *Spain*, and extended his Dominions as far as the *Rhone* and the *Loire*; the Transactions between him and the *Franks*, and the Differences with the *Saxons*; his reducing the Laws of the *Wisi-Goths* into Order; the Oeconomy of his Court, and his Zeal for his Religion. We find next, the Differences *Leo* had with the *Goths* in *Thrace*; the Com-motions rais'd by the *Ostro-Goths* in *Pannonia*; *Vidimir's* Invasion of *Italy*, and incorporating his People with the *Wisi-Goths*; *Theodomir's* Invasion of *Illyricum*; the State of the *Eastern Empire*; *Zeno's* giving up Part of *Thrace*; the Condition of *Italy* under *Zeno*, *Romulus* and *Odoacer*; the State of the Kingdom of the *Vandals* at the Death of *Genferic*, and the Succession of his Son *Hunoric*; the Extinction of the Imperial Title in the *West*; and the Continuation of the History of the *Franks*, to the Beginning of *Clovis's* Reign; with the State of the *German Nations* at the Conclusion of this Period. On Occasion of the latter, our Author observes, that the Series of the Kings of the *Franks* may serve, in the Sequel, for a Foundation to the *German History*; from whence, likewise, flows that of the *Alemanni*, *Bavarians*, *Frisii*, *Saxons* and *Thuringians*; which, I from thence conclude, is the Method he observes in his second Volume. Here he therefore now finishes his History, and concludes this Volume with some Reflections on the Foundation of the *German Kingdoms* in the *Roman Provinces*, and of the Revolutions thereby occasion'd in *Europe*.

I shall

I shall not need to add any thing farther in Commendation of this curious and useful Work, or of the Capacity of the Author, that having been already sufficiently done in several domestick as well as foreign Literary Journals; to which therefore, for Brevity's Sake, I refer; and particularly to the *Acta Eruditorum Lips. Anno 1728. M. Aug. the Bibliothegue Germanique, Tom. XVIII. 1728. p. 105. the Present State of the Republick of Letters, July 1731. p. 5. and the Bibliothegue Italique, Tom. XIII. 1732. p. 133.* and shall only, to conclude, observe, that it's being already translated into the *Low Dutch, French and Italian*, seems to carry with it an undeniable Proof of its Worth,

## ARTICLE X.

*A Continuation of Mr. Drake's History of the Antiquities of York, &c.*

**I** Have, in two former Articles† upon this Subject, given an Abstract of the History and Antiquities of *York*, from its Foundation to the Year 1688. These take up the first five Chapters of Mr. Drake's original Work. In the sixth, he treats *Of the Government of the City during the Times of the ROMANS, SAXONS, DANES and NORMANS; as likewise of its present Magistracy. Of the ancient and present Navigation of the River Ouse. Of the Gilds, Crafts, Trades and Fraternities, Franchises, Liberties, Charters, Gifts and Donations; Privileges granted to the Community of it; with their By-Laws, ancient Customs, Fairs, Markets, &c.* Our Author here, and in all that follows, as well as in the foregoing Part of this Treatise, handles each Particular he insists on with great Copiousness, explaining

† The first, in our History for *May*, p. 348. The second, in the Number immediately preceding this, p. 410.

plaining and illustrating them with the curious Fruits of his extraordinary Reading and Erudition: Of this I make a general mention, in Justice to our learned Antiquary, since I cannot make any Display of his Excellency this way, in so brief an Epitome as this must be.

Mr. *Drake*, positive that if the *Romans* did not find *York* already a City, at their Arrival here, they made it one, supposes them to have ruled it, both by the civil and military Laws.—That the civil Law and Power was executed in it in their Days, he thinks no body will deny who has read the former Part of this Volume.—And so much has been said already concerning the State of it after the Departure of that People, to the Conquest of the Island by the *Saxons*, that nothing more need to be added on that Head.—Nor, indeed, as he says, when the *Saxons* became entire Lords and Masters, can any thing be gathered from Historians, about the civil Government of a City; when all Controversies, both publick and private, seem to have been decided by the Sword. However, from several Circumstances collected from ancient Chronicles our Author infers, “That the Govern-  
“nor of our City must, from Time immemorial,  
“have had the same Appellation as the chief Magistrate of *London*. Nay, History gives us the Name  
“of a Mayor of *York*, higher than the Dates of the  
“Mayors, or even Bailiffs, of the City of *London*.—  
“And there are abundant Testimonies in old Records  
“of Mayors and Bailiffs belonging to this City, before the Year 1273.” Having proved that the City of *York* was very anciently governed by a Mayor and Bailiffs, Mr. *Drake* next shews the Change to a Lord Mayor and two Sheriffs; who, with a Recorder, twelve Aldermen, twenty-four Assistants, seventy-two Common-Council-Men, and eight Chamberlains, compose the Body that governs it at this Day. His Account of the Etymology of these different Titles, as also of the Power, Prerogatives and Honours annex’d to them, are a very learned and entertaining

Part



Part of his Work. I shall only take notice of the two following Circumstances: First, That the Stile of *Lord* was assumed by the Mayor of *York* ever since the Year 1389, the 12th of *Richard II.* on occasion of that Prince's taking his Sword from his Side at his being there, and giving it to *William De Selby*, then Mayor, to be borne before him and his Successors. II. That the Office of Sheriff, which is next in Dignity to that of Mayor, was instituted here *Anno* 1397. till which Time this Branch of the Magistracy was in the Hands of three, called Bailiffs: By this Alteration *York* became a City and County of itself.

Mr. *Drake* also gives an Account of the several Courts of Law and Justice kept here, of which he takes the Sheriff's Courts to be the principal. These are distinguished into *Sheriff's-turn*, *County-Court*, and *Common-Pleas*. With respect to each of these he is very circumstantial as to their Authority, Rules, Customs, Methods of proceeding, Fees and Fines. He is no less particular with regard to those Courts in the City where the Lord Mayor presides; such as the *Guild-Hall*, *Hustings*, *Court of Mayor and Aldermen*, and *Court of Conservator of the River Ouse*.

The Charters of the City come next under Consideration. And here our Author chuses to make Abstracts from them only wherein any additional remarkable Privileges have been granted, or Alterations made with respect to the Citizens: except the two first, which are of that Antiquity and unquestionable Authority, being now upon the Rolls amongst the Records in the *Tower of London*, that, for their singular Value, he has caused the oldest, granted by King *John*, to be engraven in the very Character of the Original; and has given a Transcript at length of the other in its own Language. At the End of this Abstract is added a Collection of *Ordinances*, commonly called *By-Laws*, made by the Mayor and Commonalty for the City's good Government. One of these I am sure is especially calculated for the Preservation of its Peace and Safety, viz. "If any House in this Ci-

“ ty be on fire, so that the Flame of the Fire be seen  
 “ without the House, the Master of the House shall  
 “ pay to the *Bailiff* of the City ten Pounds; because  
 “ he had no more Care of his Fire, by which the  
 “ People of the King are frightened.” Another is a  
 very prudent Bar to the Ruin of Tradesmen brought  
 upon Offices in the several Companies. “ It forbids  
 “ their making any publick Feasts upon their being  
 “ admitted free Brethren of any of the said Societies,  
 “ the same appearing to be much to the Prejudice  
 “ and undoing of divers young Persons.” Such a  
 sumptuary Law is much needed, and would be of  
 great Advantage in this Metropolis, where the con-  
 trary Practice is carried to such a scandalous Height  
 of Profuseness, as proves an irrecoverable Detriment  
 to many Families; for not only does it of itself im-  
 pair the Substance of young Beginners, but it carries  
 them into a Course of Life altogether unsuitable to  
 their Stations, and too frequently destructive of their  
 Fortunes. No sooner does a young Freeman here  
 emerge into the World, but a Set of Harpies are  
 ready to prey upon his Vitals. He is teized to serve  
 Steward, to take up his Livery, to be Renter-War-  
 den, as I think they call it, &c. all of them Pre-re-  
 quisites to a higher Sphere; whereto, if they do not  
 first sink him, he may perhaps rise, and be admitted  
 to share the Plunder of others, who are to climb to  
 compleat Citizenship after him by the same iniquitous  
 Gradation. I must not however conceal, that our  
 Author, who is a facetious Gentleman, and a Lover  
 of good Fellowship, has set a Mark of Reproach on  
 this last Ordinance, by noting over it, *that it was*  
*made in pious Times*, meaning those of *Cromwell's* U-  
 surpation, for it was enacted *Anno 1649.* but not-  
 withstanding that opprobrious Circumstance, (which  
 many excellent Laws of our Country labour under,  
 the *English* Parliament after the Restoration not think-  
 ing that a sufficient Reason for abrogating them) it  
 will still, in the Eyes of wise and good Men, appear  
 a prudent Appointment, and worthy of better Times  
 than



than those it was ordained in: nor shall I alter my Judgment, till some one can tell me what valuable Intention is answer'd by the Usages therein prohibited; or so long as I myself can point out many nobler Purposes, on which the Money therein generally consumed might be more profitably expended. But to return.

The Remainder of this Chapter is taken up with a Collection of Customs and ancient Usages in the City of York: With a very large Account of the Fairs and Markets there. With Inventories of Gifts and charitable Legacies given, and Plate belonging to it, with the Names of the Donors; as also of the yearly Revenues of the City, with the Expences and Fees of the Common Chamber, as they were estimated *Anno* 1681. At the Close some Account is given of the several *Gilds, Crafts, Trades, and secular Fraternities*, which have been anciently, and are at present in this Place.

The seventh Chapter contains, *The ancient and present State of the City of YORK, in respect to its Situation, Trade, Navigation of the River Ouse, Number of Inhabitants, Manufactures, Price of Provisions, &c. An exact Survey of the City and Suburbs, with their ancient and present Boundaries. The Etymology of the Names of several Streets, Lanes, Bars, &c. The Streets, Lanes, Alleys, Courts, Gates, Market-places, Crosses, Bridges, Prisons, Halls, Currents, and Rivers. The Parish Churches; their Value in the King's Books, ancient and present Patronages, Lists of the several Incumbents, with their respective Inscriptions, Epitaphs, Coats of Arms, &c. The Monasteries, Hospitals, Maison-dieus, demolished Churches and Chapels, which stood here before the Reformation, are traced up, as far as possible, to their original Structures and Endowments.*

The Wisdom of our Ancestors, Mr. Drake says, is very eminent and remarkable in their Choice of the Situation of this ancient City, both for Strength, Richness, Fertility of the Country about it, and Salubrity of Air. As to the first, the ancient Britons  
gave



gave it the Name of *Caer*, even in the Time of the *Romans*, if not before their landing here; which does to this Day, in the *British* or *Welsh* Tongue, signify a fortified Place.—The Commodiouness of its Situation, in regard to the Fertility of the Country about it, is evident; the Populouness of the Country, and the weekly and even daily Provisions brought out of it to the City, are demonstrative Tokens to all of its Happiness, in regard to this most essential Point of Life.—Lastly, As to the Salubrity of its Air, and Wholesomeness of the Place, it has no less to boast of than in the former Instances. Its great Benefit is, that, being placed at such a Distance from the Sea on every Side, it is not annoyed with the unwholesome Vapours of it: And yet so near, that the more mild, salubrious Breezes of the *Eastern*, *Southern*, and even *Western* Seas are wafted over it; which, with the natural Air of the Country round about it, and the Advantage of two considerable Rivers, that as Drains carry off all superfluous Moisture, render the Situation of *York* as healthful as Art and Nature can contrive it.

After enlarging upon these Points, Mr. *Drake* proceeds to give an Account of the ancient and present State of Trade in this City, which as it was formerly one of its most vital Parts, so when it is in danger to be lopped off, or any ways maimed, the whole Constitution must suffer by it. He hints as if this were really the Case at present; and he proposes some Means for retrieving its decayed Commerce.

It is certain, he tells us, that *York* was formerly the chief *Emporium* in the *North* of *England*; of this he produces unquestionable Evidences, both from ancient Historians and our parliamentary Records: but indeed this one Consideration sufficiently evinces it; “ That its many Wastings and Burnings, both acci-  
 “ dental and designed, must have often reduced it to  
 “ a Heap of Rubbish; and probably, at this Day, it  
 “ would have been no better a Village than *Aldbrough*,  
 “ had not its Situation on a River, capable of  
 “ restoring

“restoring it again by Trade, occasioned a Rise, as  
“sudden, almost, as the Fall thereof.” As for its  
later and modern Traffick, Mr. *Drake* has given us a  
succinct View of its several Fluctuations through the  
Reigns of divers of our Kings; as also of the Con-  
dition of the River *Ouse*, and of the many Proposals  
and Attempts that have been made for restoring and  
improving its Navigation.

The next thing he considers is, the State of the  
City in regard to its Number of Inhabitants both an-  
ciently and now; their Manufactures, Manner of  
living, Price of Provisions, &c. By an Account of  
its State transcrib'd from the Book called *Doomsday*,  
it appears, that before the Conquest, in the Time of  
*Edward* the Confessor, this City was divided into se-  
ven Shires or Wards; in five of which are said to be  
One thousand four hundred and eighteen Mansion-  
Houses inhabited. In the Shire of the Archbishop  
were two hundred more: and for that Shire which  
was wasted for erecting the Castles which occupy it  
now, if we suppose as many Houses to have stood in  
it as to make up in all two thousand, we may make a  
tolerable guess at the Number of Inhabitants in those  
Days. For allowing, as Sir *William Petty* computes,  
five Persons to one House, ten thousand will be found  
to have then dwelt within the Walls of the City.  
And if we also allow the Suburbs to have been of  
the Extent that *Leland* mentions, *i. e.* to reach to the  
Villages a Mile round, we may reasonably suppose a-  
bove as many more Inhabitants to have resided in  
them. Another Argument of the ancient Populous-  
ness of this City is, the Number of its Parish Churches.  
Now History informs us, that *Anno* 1147, in King  
*Stephen's* Time, a dreadful Fire consumed thirty-nine  
of them, besides the Cathedral and other religious  
Houses within the Walls: A sad Indication of the  
multitude of Inhabitants which may be supposed to  
have frequented them: Nor do we want another  
dreadful Testimony of it, if our Chronicles speak  
true, when they tell us, that in the Reign of *Rich. II.*



*Anno* 1390. a raging Pestilence, which then over-ran the Kingdom, swept out of the City of *York* only, eleven thousand Persons.

But the Number of Parish Churches being, in our Author's Opinion, the most undeniable Evidence of the Populoufness of any City or Town, he has presented us with a general View of all that he could ever find to have stood in this; in which he puts down the yearly Value of thirty-nine of them. To these he subjoins a List of all the Chapels, Hospitals, *Maison-dieus*, &c. and concludes with the Abbies, Monastries, and other Religious Houses. By the Lists here exhibited, we find the Parish-Churches that were standing in the City and Suburbs of *York* in the Time of *Henry* the Fifth to be 41. Chapels before the Dissolution of them, *temp. Hen. VIII.* in the City and Suburbs, to be 17. Hospitals, &c. before the Reformation, 16. Abbies, Priories, Monasteries, and other Religious Houses, 9.

Whoever considers the foregoing Catalogue, Mr. *Drake* says, must allow our City to have been as remarkable for Churches and Houses of Religion in Time past, as most in the Kingdom. He seems to suppose these contributed greatly to its Prosperity and Affluence. However that be, he is positive it receiv'd a terrible Shock by the tearing up of these Foundations in the sacrilegious Reign of *Henry VIII.* He is angry with Dr. *Heylin* for justifying those destructive Measures; and sets forth, with a very sharp Resentment, the Depradations of the Reformers, in this Kind, at *York*; where, so soon as they had License, they pulled down the Monastries, Hospitals, Chapels, and Priories, and with them, for Company, as he says, fell eighteen Parish-Churches; the Materials and Revenues of all converted to secular Uses. He is so scandalized at the shocking Villanies that were then perpetrated throughout the *North of England*, under the guise of Reformation, that he even thinks it a Shame, our most excellent Church should have its Origin deduced, or its Restoration take Date from such execrable Times.



It was to make some amends, he tells us, for the great Devastation which befel our City in that Age, that the Court of the Lord President of the *North* was erected in it, *Anno* 1537, in the 28th of *Henry VIII.* He greatly laments the Dissolution of this Judicature, and relates the successless Attempts of the Gentry of the County and the Citizens for its Re-establishment. He mentions some Projects for retrieving the Trade and State of the City, which have unhappily miscarried; and points at other things in its Constitution and Management that have had a malevolent Influence on its Growth and Commerce: Their Charters, Patents, &c. which, as he observes, were without doubt originally designed for its Service, have almost proved its Ruin: They are in truth mischievous Favours: They may in some few Cases be proper and good, but they cannot be so in many; in most they are extremely hurtful to the Community, and unjust Infringements of the natural Rights of Mankind.

Its chief Support at present, as well as for several Years past, is the Resort to and Residence of several Country Gentlemen with their Families. Mr. *Drake* is very circumstantial in recounting the Inducements, both fixed and occasional, which draw many considerable Persons to settle here, as well as extraordinary Concourses of People of all Ranks and Characters at particular Seasons. He tells us what sort of Folks the native Inhabitants are, with regard both to their Behaviour and Language. He gives us a Bill of Births and Burials in the City and Suburbs, from the 5th of *August* 1728, to the 5th of *August* 1735; and immediately after it Tables, in which we see at a glance the Difference in the Prices of Victuals between the Years 1393, (in the Reign of *Richard II.* when the King and all his Court were there) and 1732, 1735. These are followed by a very copious and exact Survey of the ancient and present Boundaries and Divisions of the City; in which an Account is given of every Place and Building of Note, whether eccle-

fiastical or otherwise, within or without the Walls: We here see when they were founded, what their Condition was formerly, what now, whose Property, Possession, or Habitation they were, what Revenues or Treasures any of them were endowed with, what were their Valuations, Statutes, Rules, Customs, &c. as likewise the more remarkable Epitaphs and monumental Inscriptions in the Parish-Churches.

This Peregrination, which our Author calls a long and tedious March, and which takes up about 108 Pages of his Work, is succeeded, in the eighth Chapter, by *An historical Account of the Earls and Dukes of YORK. A List of all the High-Sheriffs of the County. The City's Representatives in Parliament. A Catalogue of the Mayors and Bailiffs, Lord Mayors and Sheriffs from 1274, and upwards, to this Time. The Lord-Presidents of the North, with the learned Council that attended that Court at York. With short Memoirs of the Lives of some great and famous Men, to whom this City has had the Honour of giving Birth.*

The most noted of these Worthies are, CONSTANTINE THE GREAT, FLACCUS ALBINUS or ALCUINUS, who imbibed his first Rudiments of Learning under *Bede*; which he afterwards compleated under *Egbert* Archbishop of *York*. He became Librarian to that Prelate; but travelling abroad he was taken into the Service of the Emperor *Charles* the Great, who cherished him with the utmost Affection, and delighted in his Instructions. His first ecclesiastical Promotion was to the Abby of *St. Augustine's* in *Canterbury*; his last to that of *Tours* in *France*; where dying, *An. 710*, he was buried in a small Convent appendant to his Monastery. ROBERT FLOUR, a great Saint, and Founder of a Priory, concerning whom we have here a long legendary Story. THOMAS MORTON, the pious and venerable Bishop of *Durham*: he died the Year before the Restoration. Sir ROBERT CARR, afterwards Earl of *Somerset*, who was concerned in the Murder of Sir *Thomas Overbury*. HENRY SWINBURN, Author of two famous Law Treatises; one  
of



of *Wills* or *Testaments*, the other of *matrimonial Contracts*. The last I shall mention is Sir THOMAS HERBERT, celebrated for his Travels. This Gentleman, our Author informs us, was Son of *Christopher Herbert*, Son of *Thomas Herbert* Merchant and Alderman of *York*. He was born in this City, and, probably, there educated, till he was admitted Commoner of *Jesus-College, Oxon*; which was in the Year 1621, under the Tuition of Mr. *Jenkin Lloyd* his Kinsman. From hence he went to wait upon *William Earl of Pembroke*; who, owning him for his Relation, and purposing his Advancement, sent him to travel, in the Year 1626, with a sufficient Allowance for his Charges. After spending some time in visiting *Africa* and *Asia* the Great, he on his Return waited upon his noble Patron, who invited him to dine with him the next Day at *Baynard's Castle in London*. But the Earl dying suddenly that very Night, his Expectation of Preferment from him was frustrated, and he left *England* a second time, in order to make the Tour of several Parts of *Europe*. Upon finishing his Travels he married, and settled in his native Country, where he delighted himself for the most part with the Converse of the Muses.

In the Time of the Rebellion he adhered to the Cause of the Parliament; and, by the Persuasions of *Philip Earl of Pembroke*, he became not only one of the Commissioners to treat with those on the King's Side for the Surrender of *Oxford* Garison; but also one of his menial Servants amongst others, in the room of several of his own whom the King was forced to part with to oblige the Parliament's Commissioners. Being thus settled in that honourable Office, and having a nearer View, as it were, of his Majesty, he soon discerned the real Goodness of the King, freed from those Clouds of Aspersions his Party had endeavour'd to blacken him with. From this Moment he became a Convert to the Royal Cause, and continued with the King, when all the rest of the Chamber were removed, till his Majesty's detestable Murder.



In Consideration of this faithful Attachment to his Father in the two last Years of his Life, King *Charles* the II<sup>d</sup> immediately upon his Restoration created him a Baronet, by Letters-Patent bearing Date *July 3. 1660.*

He has written a Relation of his Travels, which has born four Impressions in *Folio*, to the last of which considerable Additions have been made. He also at the Proposal of *John de Laet*, his familiar Friend, living at *Leyden*, did translate some Books of his *India Occidentalis*; but was prevented by some Avocations from perfecting the whole, as was intended. He left behind him at his Death an historical Account of the two last Years of the Life of King *Charles I.* which he entitled *Tbrenodia Carolina*; written by him, *Anno 1678.* He died at his House in *York*, *March 1. 1681.* in the 76<sup>th</sup> Year of his Age.

The ensuing Chapter, which is the last of this Work, so far as it concerns the History and Antiquities of the *City of York*, is taken up by a Survey of what is called the *Ainsty* or County, which is a District on the West-side of the Town, under the Jurisdiction of the Lord Mayor, Aldermen and Sheriffs. Mr. *Drake* has here taken notice of the ancient and present Lords of Manors within this Liberty; Given a genealogical History of some ancient Families therein; as also, *An Account of the Churches and remarkable Epitaphs, with the Boundaries, Bridges, Highways, &c.*

Without following our Author thro' any of these Particulars, I shall close this Article with observing in general, That the *Ainsty* most probably derives its Name from the old Northern word *Anent*, yet well known amongst the *Yorkshire* People to signify a Hundred contiguous, opposite, or near the City itself. It was anciently a Forest, but disforested by the Charters of King *Richard I.* and King *John.* The Citizens have asserted their Right to it several times, by their Sheriffs meeting and attending the Kings of *England* in their Progresses, on the midst of *Tadcaster-Bridge*; which is, one Way, its Extremity. Our Author

thor reckons it to be 32 Miles in Circuit, and to contain 35 Towns, or Hamlets; 32 of which are *Constableries*.

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## ARTICLE XI.

*A Letter to Mr. Maclaurin concerning his Letter lately published in the Philosophical Transactions.*

S I R,

**Y**OUR Letter that was published in the *Philosophical Transactions* in *December* last, is so extraordinary, and contains such Insinuations with respect to me, that it may be justly expected I should make some Answer; tho' indeed the Matter seems to be of such small Importance to the Publick, that I might have neglected it, and laughed with other People in Town at your Narrowness, that will not allow any body else to be thought so ingenious as yourself in Trifles. Nor are you contented only to attack me in this publick Way, but as I am informed you make no scruple to accuse me amongst your Acquaintance, of having unfairly invaded your Province of crooked Lines, by which you have been so useful to Mankind, and which was by Nature so fitly appointed for you: at least this is the Light in which your Friends represent you; and it is difficult to think they would say more than you gave them Grounds to imagine. At first, I confess, I was surprized at your Treatment of me: but afterwards when I considered that you had used the celebrated Mr. *Campbell* in the same manner, (as appears from the printed Letters that passed between you and him) I began to compassionate the Frailty of your Nature. How I shall deal with one of your odd Temper, I do not know, nor indeed is it of any Consequence to me: but I believe the Publick



will esteem my Word of equal Value with yours, especially as I shall show the false Appearance you have put on things, and how artfully you have endeavour'd to deceive.

In your Letter you plainly represent me, as if I was so mean as to take the hint of those Theorems from you, that I communicated to the Royal Society May 1732. and which afterwards, the Treatise being too bulky to appear in the Transactions, I published in my *Exercitatio Geometrica* 1733; or at least you express yourself in such manner as if you would have it believed so. In Page 1. you say, "The Author of  
" those Papers taught Mathematicks here (*i. e.* at E-  
" dinburgh) privately for some Years; and some time  
" ago, *viz.* 1727. mentioned to me some Theorems  
" he had on that Subject, which at the same time I  
" shewed him in my Papers." And again, in Page 5.  
" The Author will not refuse that I shewed him the  
" Theorems I now send you in 1727: he owned it  
" last Summer at least." Now in this Account you have disguised the Truth, and unfairly left out the Circumstances of the Fact: A thing, which ought to be below a Gentleman and a Scholar; and you have used me ungenerously, considering that I had done you Justice, and treated you in a different manner in the Preface to the *Exercit. Geom.* But it seems I am to be repaid in another way. There I gave the following true Account of this mighty Affair about crooked Lines, which you have not as yet adventured to contradict, tho' that Book has been now published these four Years; *viz.* " In the Year 1726, when I was at E-  
" dinburgh I found out those Propositions: and in the  
" following Year 1727, being at London for three  
" Months, I communicated them to the Reverend  
" Mr. Craig, who advised me to publish them. Af-  
" ter a few Days it happened that I made a Visit to  
" Mr. Maclaurin, who then also was at London; and  
" he taking that Occasion, related that he had had a  
" Conversation with Mr. Craig, who had told him  
" of my Theorems: And he said farther, that he  
" himself



“ himself had found out some like them; and he  
 “ shewed me a Manuscript, in which he signified his  
 “ Inventions were contained; but, for what Reason  
 “ I know not, he did not give it me into my Hands,  
 “ nor had I any Opportunity even slightly to look  
 “ into it.” By which last Expression I did mean,  
 that I had no Opportunity to read any of the De-  
 monstrations in it, nor indeed any one of the Pages.  
 After this Account therefore, you may be sure I ne-  
 ver can deny that you shewed me the Paper in which  
 your Theorems were: neither can you deny, that you  
 never let me have the Manuscript once in my Hand.  
 And therefore, as I made so fair a Declaration to your  
 Honour, by giving my Reader to understand, that I  
 did believe you had the like Theorems, it might have  
 been justly expected that you would likewise have  
 said what was true with regard to me. This was on-  
 ly what I might in Justice have demanded of any  
 Man; and it was easy to say, whether this Account  
 of things was true or not, if Truth and Justice had  
 been your Point in View. But the odd Turn you have  
 given to things in your Narration is very strange.  
 For first you say, I mentioned to you the Theorems I  
 had on that Subject; which is false: for I assure you,  
 I never had such Confidence in you as to communi-  
 cate any thing that might be of ever so little Conse-  
 quence. You know that Mr. *Craig* told you of them  
 some Days before I saw you; and it was owing to his  
 Imprudence in discovering what was entrusted to  
 him, that ever you came to know any thing of them  
 before they were published. However, you have  
 thought proper not to name Mr. *Craig*, lest that should  
 appear too strongly against you. Let the World judge  
 if this be fair and honest dealing. In the next place,  
 you say you “ shewed me the Theorems;” which Ex-  
 pression is an unfair Use of Words: for it may be un-  
 derstood by any Reader that is not more than ordina-  
 ry careful, that you had let me read over your Manu-  
 script; or that I had borrowed it of you; or that I  
 had read some of your Demonstrations; or at least

that I had learned something from it that I did not know before: In all which Senses of your Words, it is false that ever you shewed me your Manuscript. I hope then you'll explain in what other Sense you have used *the Expression* — “I shewed him the Theorems.” But in whatever Sense you used it, I should never have enquired, if you had been so just as to tell the World, that Mr. *Craig* had mentioned my Theorems some Days before: of which Circumstance, to my great Surprise, you have taken care to be silent. Tho' at the same time I must do you the Justice to say, that you are very careful to inform the *Royal Society*, and by their means the Publick, of another Circumstance that at first sight one would have thought was little to the purpose, *viz.* That I taught Mathematicks privately at *Edinburgh*. What you mean by *Teaching privately*, I do not understand, unless it be that I had no Salary from the Publick for it: for it is certain I taught as openly there as ever any Teacher in *London* does. However, if this was only meant as an innocent Piece of History, to shew that you were then in a more lofty Situation, as having the publick Salary, than I was: This is very well, and I have nothing to say. But if, as your Friends say, you did it to insinuate the second-hand way by which I might possibly have taken your Theorems from you, this deserves a more severe Reflection than at present I shall think proper to make. However, to put the best Construction on your Words, it may at least be said, that if you cannot name any Person who did communicate those Theorems to me, it must appear to all impartial Men an uncommon Degree of Vanity and Insolence in accusing me, as if all the Learning of that Kind in *Scotland* was entirely confined to your fortunate Breast: tho' I believe I may, without Injury to you, say, that there are some People there, and that come from thence, that are much your Superiors. I do not incline to think hardly of any Man; but one cannot but imagine from your Treatment of me, that you think there are scarcely any capable of Invention but your-



yourself. For my part, I pretend to little; nor do I think that you yourself have much to boast of: and as to the Invention of the Theorems in the *Exercitatio*, I am not ashamed to say, that I had the first Hint of them from a Locus of an Ellipsis in a Paper of Mr. *De la Hire*, in the *French Memoires* for the Year 1717, entituled, *Construction d'une Horologe qui marque le vrai tems avec le moyen*. And now when I have named Mr. *De la Hire*, the World will allow that I have taken the Hint from a much more learned and ingenious Author; and who, if the Accounts of him are true, was never intoxicated with Conceit and Vanity, as Men of a lower Genius commonly are. If then I have shewn from whence I had the Hint of those Theorems, and you cannot name any Person who did communicate them to me; but, on the contrary, Mr. *Craig* told you, I was possessed of them some time before you conversed with me about the matter; there is as much to be said for my Innocence as the Nature of the thing will allow; and your Disposition must appear to the World in thus attacking me without any Colour of Evidence.

But as you was conscious of the Injustice you was doing, I find you were willing to put on some Air of Benevolence. For in Page 1. you say, "I am unwilling to be the Occasion to discourage any thing that is truly ingenious, and renounce any Pretensions of appropriating Subjects to myself." Now one can hardly forbear smiling, that you have such a Conceit of your Influence on Mankind, that you imagine your great Authority will ever *discourage any thing ingenious*. Do you fancy yourself of such prodigious Consequence? Or do you think that an *Edinburgh* Teacher of Mathematicks makes so grand a Figure in the Literary World? Or do you think that you can have a Right to *appropriate Subjects to yourself*, which all Men have a Right to consider as well as you? What else is intended by renouncing any such Pretensions? For how can you renounce a Right you never had?



As to the general Method of describing Curves of all Orders by right Lines, which I published in the *Transactions* for the Month of *March* 1735, and of which all that is in the *Exercitatio* is only a particular Case; I suppose that is out of the present Debate; and I don't imagine you will pretend that it was contained in the Manuscript you showed me: for there is nothing more in your Letter in the *Transactions* relating to the Description only by right Lines, than what I gave in that *Exercitatio Geom.* However, if you can produce any one Witness, that you had even that Method, or any Proposition in the Paper, before the Date of the *Transactions*, *March* 1735. I will give up my Pretension of being the first Inventor. But I believe there is sufficient Proof from your own Words, that you understood nothing of that General Method, before that *Transaction* appeared. For in Page 3. you say, "Having then found that three or  
" more Poles were of no more Service than two,  
" while the Intersections were carried over fixed right  
" Lines, I thought it needless to prosecute that Mat-  
" ter then; since by increasing the Number of Poles  
" my Descriptions would become more complex  
" without any Advantage." Now the general Method I published in the *Transactions* begins where you seem to have lost yourself: for there, by increasing the Number of Poles, and drawing some of the Intersections only along fixed Lines, (whether there is a Rotation either of Angles or right Lines) the Dimensions of the Curve are thereby increased with great Advantage. If then you knew nothing of the General Method, but only the particular Case of the Conick Sections, to what purpose is it for you to squabble for the Right of the Invention? You say you have done the thing: I own it in one Instance, viz. the Conick Sections, and that is the easiest. I have done it universally for all Orders of Curves. Can it then be believed that I should take the simplest Case from you, when I have done the thing in general; and which you do not pretend to have done, before  
that

that *Transaction* appeared? I could have published that *General Method* at the same time with the *Exercitatio Geom.* but I was willing to detain it two Years longer, to see if you, or any body else, was possessed of it. For as you told me you had done the simple Case of the *Conick Section*, I was inclined to publish that Part of my Method by itself, that I might try whether you had the *General* likewise; it being reasonable to think, that if you had had it, you would certainly take that Occasion to make it known, when a *particular Case* of it was published: And now four Years are gone since I published the *Exercitatio*, and nothing has appeared from you relating to the Description by right Lines, but only a Repetition of what I had there done. And indeed when I heard lately that your Paper was to be published, I thought surely you had sent hither some new *General Method*, which you were possessed of before the *Transaction* in March 1735: but when I saw there was no more than what I had published in that *Exercitatio*, I conjectured you had never seen that Paper in the *Transactions*; and I was surprized at the Carelessness of your Friends here, that would suffer a *particular and simple Case* to be published, when the *general Method* had been already done. For as to your Methods of describing Curves by others of an inferior Order, I look on these as good for nothing, because they cannot be put into Practice. This is all that I think proper to say to you at present; and am

Yours, &c.

May 21. 1737.

W. Braikenridge.



## ARTICLE XII.

Observations *by Dr. Pemberton on Philalethes's*  
 Reply *published in the History of the Works*  
*of the Learned for the last Month.*

**P***hilalethes* has now declared his resolution to quit the dispute depending between us; being, as I suppose, at length weary of writing against conviction. His pretence is, that the controversy is become personal. Thus at last appears the true design of all his scurrilities and invectives, *viz.* to seek an excuse for disengaging himself. But on my part, I have kept the debate on the same foot, I first put it, that is, to confute his misrepresentation of Sir *Isaac Newton*, for the sake of such, who from a temper, which disposes them to be too diffident of themselves, might be unduly influenced by the great positiveness, wherewith he persisted in his errors.

However, as this dispute is thus come to a period, I shall take leave of it with a short account of its present state. My objections were made to the interpretation he had given [in the *Minute Mathematician*, p. 88, 89.] of the fundamental *Lemma* concerning *prime* and *ultimate ratios*, and to his definition [ibid. p. 19,] of what he calls *nascent* and *evanescent increments*.

With respect to this definition he has now in reality given it up; for he has acknowledged, p. 75. l. 29. that in quantity he has no conception of a medium between entity and non-entity. Therefore since this definition relates to quantity, this declaration confesses the absurdity of it.

His interpretation of Sir *Isaac Newton's Lemma* he never pretended to defend but by insisting upon a right to explain his meaning, and he complains, p. 71, 72. that I have not taken notice of certain words, he has set down as such explanation in the *App. to the Rep.*



*Rep. of Lett. for Dec. 1736. p. 24. l. 19.* My reason for neglecting them was, because I thought them ambiguous, whereas his original words are free from any such ambiguity.

But now [p. 72, 73.] he has declar'd himself in terms pretty express, that in these words, *They* [the quantities] *come nearer to equality than to have any assignable difference between them before the end of that time*, [viz. the time mentioned in the second article of his interpretation] his meaning was, *that no difference can be assigned so small, but that the quantities shall come nearer than to have that difference, or shall have a less difference before the end of their approach.* For this we have only his bare assertion, since he does not pretend to shew by any rules of construction, that his words will carry this sense; and should we out of courtesy admit of this explanation, yet what excuse can be made for his receiving with such ungovern'd and ridiculous passion an objection against words so different from the sense, which should have been expressed? Nay, is it not the greatest want of candor not to acknowledge his error in expressing himself so widely different from what he would have us think was his original meaning? According to the sense, in which I understand the words, which I do insist to be the only warrantable one, he confesses the inconsistency and self-contradiction, wherewith I charge him. [p. 72. l. ult.]

That I took no notice of the long string of quotations in *App. to Rep. of Lett. for Dec. 1736. p. 25.* which he here [p. 73. l. 19.] boasts of as an uncontested proof of his meaning, he ought to think himself obliged to me, as thereby I omitted exposing a piece of unfairness, he was guilty of; for if he had produced the first passage entire, it would have been seen to involve the same absurdity, as his proposition. For the whole runs thus: [*Rep. of Lett. for Nov. 1735. p. 372.*] *The hand shall not pass the hour line of 12; but shall approach that hour line within a difference less than any assignable, BEFORE THE END*

OF THE HOUR. However I passed them over for the sake of brevity, they being nothing to the purpose. For his having used in these passages sometimes the word *given* and sometimes the word *assignable*, is no proof, that he knew the true sense of the word *given* in Sir *Isaac Newton's Lemma*, or that he had any consistent meaning at all. How clear a conception he had even of his own meaning in the phrases of these quotations appears evidently from his third quotation. For the proposition, whence it is taken, is false. The proposition is this [*ibid.* p. 375.] *If it be said, that although the lines themselves cannot approach to one another within less than a given difference, yet the ratio of the two lines will approach nearer to the ratio of equality than any given difference: I agree it will do so, but not in a finite time.* This is said of lines, which having a given difference increase continually by equal degrees. Now no ratio can be given different from that of equality, but a time can be assigned, when the ratio of one of those lines to the other shall be nearer to the ratio of equality than that given ratio. I take no notice of the absurdity of allowing, that a thing will come to pass, and in the same breath denying there is any time, wherein it will come to pass.

I shewed no regard to the proposition [*in App. to the Rep. of Lett. for Dec. 1736.* p. 29.] he here, p. 69. l. 9. lays so great a stress upon; because though I saw it contain'd the same error with the other, yet the expression being a little varied, I declined mentioning it to avoid a trifling altercation upon the agreement or disagreement of a few words. For since he continued to vindicate his first interpretation, I thought it necessary to persist in the confutation of it.

He seems to flatter himself, p. 74. l. 3. that his present explanation of himself being granted, I must have no farther objection against his interpretation of the *Lemma*. But here he much deceives himself. For even allowing this unwarrantable meaning to his words, and his interpretation thereby explained, his proposition still is not Sir *Isaac Newton's*, nor sufficient for



the purposes, to which Sir *Isaac Newton* applies his, as will appear, from what Mr. *Robins* has writ. It was my Intention to have entered upon the rest of his mistakes relating to this proposition, as soon as he should have acknowledged and corrected his first error, could he have had the patience to preserve a temper capable of receiving information. But since his foolish behaviour has prevented me from proceeding any farther with him, I shall leave him with this piece of advice, that as soon as he shall be recovered from his present heat, he would consider coolly with himself, what was his real inducement in the phrase *tempore quovis finito* to render *quovis* by the word *some*, and in the phrase *data quavis differentia* to render *quavis* by the word *any*? For when he has answered this question to himself with sincerity, he will have made no inconsiderable progress towards extricating himself out of some of his perplexities. Then he may possibly be able to see the true use of the phrase *tempore quovis finito* in this *Lemma*, which at present he does not at all apprehend; may see, why Sir *Isaac Newton* changed the expression of this *Lemma*; and understand, what is said concerning *this time* in the *Republick of Letters for August, 1736. p. 94, 95.*

I have nothing more at present to say concerning *Philalethes* but to set down one or two fresh instances he has here given of his integrity. He most falsely charges me, p. 74. l. 16. with varying his words, while I pretend to quote them, whereas I quoted [in the *Works of the Learned for April, 1737. p. 306. l. 1.*] the words exactly as they stand in him, but immediately afterwards [ibid. l. 9.] expressed the sense, in which I understood them, by a phrase a little varied, and he does not pretend to dispute with me the propriety of that variation. I made it to free his words from a jingle, whereby I apprehended, he was either imposed on himself, or intended to impose on others. The words, against which he has brought this injurious charge, are these. [ibid.] *My objection to the interpretation* [Minute Mathematician, p. 88.



88. l. 22.] of Philalethes is, that these words, [viz. the words I had just quoted] which compose the third article of that interpretation, in conjunction with the fourth article, can have no other SIGNIFICATION than that the quantities come nearer to equality than to have ANY DIFFERENCE between them before that point of time, wherein they are supposed by the second article to become equal; all which amounts to this inconsistency, that there is a time, when the quantities have no difference, and yet are not equal.

His justification, p. 75. l. 10. of the absurd comparison, he made, of my argument drawn from the *Introduction to the Quadratures*, is another instance of the sincerity, wherewith he treats me and the publick. My argument is this [*History of the Works of the Learned* for Feb. 1737. p. 157. l. 6.] Since Sir Isaac Newton in this passage declares it was his design in that *Introduction* to shew that there was no necessity for bringing infinitely small quantities into geometry; it was therefore certain, that Sir Isaac Newton did not intend his readers should conceive of the vanishing quantities made use of in that introduction after any manner whatever, otherwise than as finite quantities. This argument goes upon this principle, that if we suppose Sir Isaac Newton to have used infinitely small quantities in that very place, where he intended, by what he then did, to shew, there was no necessity for the use of them, we charge him with the absurdity of doing a thing in order to shew, there was no necessity for doing it. Now by what *Philalethes* calls his parallel, he represents my argument to be, that because there was no necessity for doing the thing, therefore Sir Isaac Newton had not done it, that [*Works of the Learned* for March, 1737. p. 233. l. 20.] There is no necessity that the inhabitants of Great Britain should drink tea or Geneva, take snuff or smoke tobacco. It is therefore certain, that none of those things are used in the Island. This is a flagrant instance, what lengths the rage of disappointment will carry a Man, who flatters himself, he lyes concealed from the censure of the publick. I shall

I shall mention but one instance more. In p. 70. l. 21, 22, 23. he has the hardiness to ask, where is it, he has insisted, that I ought to interpret his first explanation by his second? When in p. 21. of the *Appendix to the Republick of Letters for December 1736*: l. 5—15. are these words, *If therefore the Dr. proposes to enter into the examination of my interpretation of the first Lemma, how comes it that he leaves my second interpretation, and takes up with the first? It is commonly said second thoughts are best. How comes he to pass over the EXACTER, the fuller explanation, that in which the expression is closer to the words of Sir Isaac Newton, and to fasten upon that which is LESS ACCURATE, which is not so full, where the expression is more remote from that of Sir Isaac Newton?* However, I took his first interpretation, because it is in reality a fuller explanation than the second of the sense, he put upon the words of this *Lemma*; for, how he understood Sir *Isaac Newton's* words, was only to be known, where he had endeavoured to express the sense of them by words of his own. And it does not appear, that he had any suspicion of his first interpretation being less accurate than the second, till I had shewn the absurdity of it; since in this very place, [p. 71. l. 26.] he is forced to acknowledge, that to Mr. *Robins* he has explained Sir *Isaac Newton's* words *any given difference*, which he retains in his second interpretation, by the words *any assignable difference*, which are the words used in the first.

In asserting, p. 71. l. 24. that either Mr. *Robins* or myself have ever used the expressions *any given* and *any assignable* as terms of the same signification, he only shews his utter incapacity to distinguish between the meaning of words.

After this, since he has been pleased to suppose, p. 76. l. 21. that his reason for not declaring his name, is not unknown to me, I shall take the liberty to signify, that I cannot guess any other sufficient reason for that concealment, but that he is both ashamed of his conduct, and despairs of his cause. However, in



purfuance of my first design, if there is any one, who bears the least character for mathematical knowledge, that still continues to approve in any measure of *Philalethes's* opinion, and shall signify his not being fully satisfied, with what I have already writ, I shall not decline any further explanation of myself, which can be desired of me.

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### A R T I C L E XIII.

*An Essay on Hot and Cold Bathing.* By John King, *Apothecary.* London: Printed by J. Bettenham, for the Author; and sold by A. Betteworth and C. Hitch in Pater-noster-Row, and the Booksellers in the Country. 1737. Octavo. Pages 172, besides a Preface and other Appendages.

**T**HE Design of this Treatise is not only to commend the ancient and useful Practice of *Hot and Cold Bathing*, but, more particularly to exhibit some necessary Rules and useful Observations to such Patients, chiefly, whose Circumstances may not admit of a Fee to a Physician, or to purchase a more bulky Performance. The Author owns it is little more than a Collection from other Writers, but he can say with Pleasure, that he has applied himself attentively to consider and compare together the several Diseases, wherein both the ancient and modern Practitioners have had recourse to the Remedies here insisted on; and that in composing it he has followed such a Method as appeared to be most conducive towards its Use and Design.

It is divided into nine Chapters, in the first of which Mr. King shews, *The Antiquity of Hot and Cold Bathing.* There is no Part of Medicine, as he says, more ancient.——It was formerly reckoned amongst



mongst the grand *Panacea* in most Cases. It was often recommended by *Hippocrates*. We find frequent mention of it in Holy Writ. And old *Homer* tells us of *Ulysses* and his Comrades *bathing* both in warm Water, and in the Sea, to refresh themselves after a Fatigue. *Suetonius* relates, as our Author goes on, that *Antonius Musa* cured *Augustus* of a dangerous Catarrh by Cold Bathing; *Dion Cassius* confirms this; and it was by the Advice of this same *Musa* that *Horace* recovered his Sight by the Cold Bath at *Clusium*, after the Use of the Hot Baths of *Baia*.

That Baths have been of very ancient Use in the Eastern Countries, is attested by *Plutarch*, *Strabo*, *Diodorus Siculus*, *Pausanias*, and most of our Historians and Poets. The Romans especially improved this Part of Physick. — *Pliny* tells us, that *M. Charmis* a *Marfilian*, first introduced Cold Bathing at Rome, after which *Agrippa* built 170 publick Baths there at his own Expence for common use; and *Pancirollus* informs us, that there were 856 Baths at Rome, at one time, some of which were the most magnificent Structures in the City. — *Prosper Alpinus*, who lived at *Grand Cairo*, acquaints us, that the Inhabitants there had a great many magnificent Places for Bathing, which were very much resorted to by the *Egyptians*. *St. Augustin* mentions many Cures by Warm Bathing. *Homer* speaks of purifying the *Atrides* in the Sea, and of *Circe's* being found by *Jason's* Companions, washing her Head in cold Water to help her Night Dreams, and her prophetick Extasies. — *Virgil* describes the washing of *Aeneas* before his Sacrifice to the Gods above. — Cold Bathing was likewise recommended by *Celsus*, *Cælius Aurelianus*, *Suetonius*, *Oribasius*, *Ægineta*, and many more of the Ancients, by whom the manner of Bathing in all their Hot and Cold Baths is very amply described; and it was usual for them to go from the Hot Baths to the Cold; and *Galen* who approves that Practice, says, “ That by this “ means the Limbs and Skin are strengthened, and “ thereby Health confirmed, such Persons being least

“ liable to be affected by Changes of Air or Weather.” *Seneca* valued himself that he was able to dance in a *Cold Bath* upon the first of *January*. *Cold Bathing* was so much the Mode in *Pliny’s* Time, that the most dignified strove to excel each other in the coldest Springs that could be found. *Camden* assures us that the *Gauls* had their sacred Fountains, and we may well suppose they used them not only for Lustrations but for Cures, as in following Ages the *Saxons* did. And, to add no more, the Antiquity of *Cold Bathing* is further illustrated by Immersion at Baptism, which was the Custom of the Christian Church in the primitive Ages, and which lasted till the Beginning of the 17th Century.

These are some of the many Testimonies our Author produces for the Antiquity of *Bathing*: they are Proofs of his Erudition, and make up what we may call the ornamental Part of his Subject; which indeed derives its Authority rather from what follows, and, principally, from the Collection of Cases, some of which are altogether surprizing, that he relates in the fifth Chapter.

In the second he discourses on *The Usefulness and Modus of Operation in Cold Bathing*. By way of introduction he considers and computes, The various Qualities of *Air*, and the different Pressures of it that our Bodies sustain at one time more than another, independent of the Weight of Water in *Bathing*. He afterwards in general asserts the Utility of *Bathing*. He then points out the Circumstances and Distempers wherein it is beneficial; and likewise those wherein it can be of no Service, or may be prejudicial. And lastly, manifests how, or in what manner, it produces the desired Effects. Every thing is established by Quotations from approved Writers.

The third and fourth Chapters may, I think, be deemed a Continuation and Enlargement of some Particulars partly handled in the foregoing. The Titles of them are, *The Distempers in which cold Bathing is proper*. And, *Cautions and Preparations antecedent to Cold*

Cold Bathing. Nothing is advanced in the former of these but upon the Credit of some celebrated physical Writer, whose Name is at the Head of his Opinion; and some Account is given of the most famous of the ancient, in the Notes which enrich almost every Page of it. The latter is a Dissertation of absolute Use, containing those Rules and Directions that must necessarily be observed by all who would reap any Advantages from the Practice to which they are subservient: To these he subjoins some very good Cautions against the Abuses of Physick in general; at the Close of which he displays the pernicious Consequences of applying to and depending upon Quacks and Empiricks, and maintains the Cause of the regular Physician against their Enchroachments.

The fifth Chapter of this Treatise is, as I have already hinted, a Collection of Histories of Cures, several of them really wonderful, which have been effected by *Cold Bathing*,

In the sixth Chapter Mr. King begins to speak of *Hot Baths*, and to demonstrate *their Usefulness and Modus of Operation*: upon this last he has given us the Reasoning both of the ancient and modern Physicians. This is a Part peculiarly curious and entertaining, and shews our Author's Acquaintance with the best Writers of the Profession.

The seventh Chapter treats of *the Distempers wherein warm Baths are useful*. It consists almost entirely of Extracts from the printed Works of the chief of the Faculty; with such Transitions of our ingenious Author as are necessary to connect them, and such Observations of his own as they naturally suggest occasion for.

The eighth Chapter is, *A Specimen of Cures by warm Bathing*. The Reader will easily perceive that this and the two foregoing Chapters correspond with the second, third, fourth, and fifth preceding them; and have just the same Relation to *warm Baths* as those have to the *cold*. The Cases here recorded are very encouraging Instances of the Efficacy of medicated



*Baths* in some of the most terrible, torturing Diseases: And indeed our Author prefaces them with a very ingenious and rational Account of the Means of their becoming so. I look upon this and the fifth Chapters as the most valuable of this Work. What are the finest Theories or Systems, in comparison of the History of Diseases and their Remedies faithfully compiled by judicious and careful Observers? If the *Æsculapius's* of our Age and Nation would but record their Experiences, and communicate or bequeath them to the Publick, they would then indeed immortalize their Fame, by perpetuating their Merit, and transmitting their Benevolence to latest Posterity. This would be an incorruptible Establishment for the Honour and Promotion of Medicine; a Code of Institutes for young Students; Lessons, whereby they might profit in the Art of Healing, much more effectually than by a Course of Academical Exercises.

The ninth and last Chapter of this Essay describes *The manner of Sweating in Bagnio's or Hummums*. Our Author begins with the Methods in Use among the *Americans*; after an Account of which, he relates the Practice of the *Muscovites* and *Finlanders*, and proceeds to those of the *Mahometan* Nations. He then acquaints us with the *Rationale* of the Operation, and concludes with a Set of Rules for Sweating, communicated to him, as they are here, in *Latin*, by a Physician of great Learning and Judgment. At the End we have a Letter from Dr. *Joseph Brown* of *London*, to Sir *John Floyer* at *Litchfield*, with Sir *John's* Answer. A Letter of Dr. *Thomas Pearse*, to the aforesaid Dr. *Joseph Brown*; and one from Sir *Theod. Colladon* to Dr. *Baynard*: All of them Narratives of prodigious Cures by cold Bathing.

After all there is an Appendix of excellent Observations, as Mr. *King* calls them, drawn up by one whom he stiles a Gentleman of superior Abilities. They are Remarks on Mr. *King's* Mineral Waters, and a hearty Recommendation of his Baths near *Bun-gay*.

## ARTICLE XIV.

*Miscellanies in Verse and Prose. By Mr. Jabez Hughes. London: Printed by John Watts; and sold at his Printing-Office in Wild-Court, and by the Booksellers of London and Westminster. 1737. Octavo. Pag. 292.*

**T**HERE are two Considerations on which this Book may be recommended: both of them are of Weight, but not of equally general Influence. One is, The intrinsic Merit of the Performance. The Pieces whereof it consists are several of them curious, all of them agreeable. The Translations from the *Greek*, the *Latin*, or the *Spanish*, are just and elegant; nor are our Author's original Compositions without their native Graces: in both we perceive the Writer to have been animated with a truly poetical Spirit.

The other Consideration on which I would recommend this Miscellany will have no great Effect upon any but generous Mind; on whom indeed it will have an Efficacy in proportion to the Humanity, the noble and god-like Turn of their Dispositions. Such will be strongly moved to purchase it, when they are told, *That it is printed for the Benefit of the disconsolate Relict and Orphan Daughter of the learned and virtuous Author.* It will be an Act of posthumous Gratitude to a Man of true Worth and Excellency; circumstantiated, we may be sure, as would be most agreeable to him were he himself a Witness of it: and it will be conferring a Favour on Persons (the Widow and the Fatherless) whose Interests even the Almighty has condescended to espouse, and expressly declared himself the Rewarder of their Benefactors. I have said enough upon this Head; those whom I here peculiarly address need but little, if any Excitement. I will therefore apply myself to give a brief Account of the principal things in this Collection.

The first is an *English* Version of a *Latin* Poem, entitled, *Ætna*, in which the dreadful Irruptions of that Vulcano are finely described; their Causes are traced with great Sagacity; and all the horrible Circumstances and Effects of them delineated with the utmost Exactness, and admirably coloured. It is uncertain, as Mr. *Hughes* tells us, who the Author of this Poem was. It has been ascribed to *Virgil*, to *Manilius*, to *Corn. Severus*, to *Quintilius Varus*, and to some Christian Writer. Let that Point be settled by the Philologers; these are undeniable, That it was the Work of a masterly and truly poetical Hand, and that no Copy has suffered more by Age, and has been transmitted to us with greater Errors. *Scaliger* has taken extraordinary Pains to reform it; and *Le Clerc* has also made considerable Improvements. But after both their Attempts, Mr. *Hughes* assures us, it still remains so perplex'd and defective, that, he presumes, whoever compares the Original and the Translation will readily forgive the Imperfections of the last.

A beautiful Version of *Claudian's* two Books against *Rufinus* concludes the poetical Part of this Volume. This *Rufinus* was a very corrupt and rapacious Minister under the Emperors *Theodosius* and *Arcadius*. The Poet herein represents *Alecto*, in a general Assembly of the Furies, upbraiding them with the Happiness the World enjoyed under the excellent Administration of *Theodosius*, and urging them to unite their Powers to throw all things into Confusion. *Megara* seconds the Motion; and, as the most effectual Means, proposes to introduce *Rufinus* into the Prince's Court. Her Advice is approv'd, and she proceeds to put it in Execution. His Avarice and Ambition are here strongly describ'd, and his Cruelty and Perfidiousness. *Stilicho* at last prepares to put a stop to his Depredations. The two Characters are finely oppos'd. *Megara* insulting Justice upon *Rufinus's* Success and Conduct, the Goddess rebukes her Insolence, foretels *Rufinus's* sudden Fall, and the happy Consequences of it. This is the Argument of the first Book. In the second we see,



*Rufinus*, alarm'd at *Stilicho's* Approach, procuring the *Barbarian* Nations to invade the *Roman* Provinces, and besiege *Constantinople* itself. *Stilicho* hastens to its Relief; but just as he is going to give the *Barbarians* Battel, *Rufinus* prevails upon the Emperor to dispatch an Order to him not to engage, and to send back his Troops. *Stilicho*, though with Reluctance, obeys; but the Soldiers, knowing who had procur'd the Order, resolve to revenge it on *Rufinus*, and advance in a Body to the Imperial City. The Emperor with *Rufinus* coming out, according to the *Roman* Custom, to salute the Legions, they contrive to inclose them, and, while *Rufinus* suspected not their Design, fall on him at once, and cut him to pieces. The Poem closes with the Insults offer'd to his Body, and *Æacus's* Sentence upon his Ghost at his Entrance into the infernal Regions.

As to the other poetical Pieces of this Miscellany I shall observe, That beside Translations from *Horace*, *Statius*, *Martial*, *Ausonius*, *Theocritus*, *Claudian*, *Ovid*, *Aratus*, *Euripides*, *Lucan*, and *Gregory Nazianzen* among the Ancients; and from *Barclay*, *Grotius*, and *Miquel de Cervantes Saavedra*, Moderns; there are several of our Author's own composing, of which one is a fine Ode on our Saviour's Incarnation, in which there is a Sublimity of Thought and Expression becoming the divine Subject.

In the Prosaic Part we have Mr. *Hughes's* Version of two Orations of the late celebrated *John Le Clerc*; one of them upon the Death of Mr. *Philip à Limborch*, Professor of Divinity among the Remonstrants at *Amsterdam*; who died April 30, 1712. The other on the Excellence and Usefulness of Ecclesiastical History, pronounced Sept. 6, 1712. upon his being chosen Professor thereof. The whole closes with Letters on several Occasions, from Mr. *Hughes* to his Friends. In these we see the true Character of the Writer, and immediately perceive him to be, not only a Gentleman of good Sense, and Politeness of Manners, but a Christian of singular Piety and Devotion.

votion. What Fervours thereof do we find here! It is impossible to peruse them, and not to be fired with the like Ardours. It is evident he had a Soul superior to this World, and qualified for the nobler Employments and Delights of the celestial State to which he eagerly aspired.

I have now finished my Account of these posthumous Works of a truly valuable Writer. I believe the Reader will not be displeas'd, if I add to it some Particulars of the Life of that Illustrious Divine *Philip à Limborch*, the Translation of whose Eulogium is a Part of them: To that I refer for his Genealogy and Descent; I shall take notice only of his great Attainments and useful Labours.

He was born at *Amsterdam*, June 19, 1633. At the Age of fourteen he was removed from the inferior Schools, and admitted to the Academical Lectures of *Jasper Barlaeus*, who read Ethicks, and *John Gerard Vossius*, who taught sacred and prophane History here, with a great Concourse of Auditors. In Philosophy he attended *Arnold Senguerde*; and having gone through these Sciences, he was instructed in Theology by the famous *Stephen Curcellæus*, who succeeded *Simon Episcopius* in the Professorship among the *Remonstrants* there. From hence he went to *Utrecht*, to observe how *Voetius* and other Divines of that Place taught Divinity, and defended their Doctrines.

From *Utrecht* he returned to *Amsterdam* about May 1654, where, in *October*, he made his first Sermon, by way of Exercise, upon *Ephes. v. 14.* and in *August* 1655, he passed the usual Examinations, and was licensed to preach in Publick; which he did first at *Haerlem*, upon *Matth. vii. 12.* In the same Year he was invited to *Alcmaar*, to undertake the Function of ordinary Pastor in the Church of the *Remonstrants*. This Call he modestly declined, that he might continue longer at his Studies, and prepare a greater Store of Sermons before he engaged to preach statedly. In the mean time he published in 1657, the admirable Discourses

Discourses of *Episcopus* on *Matth. v.* and had a Summons the same Year to be Minister at *Goude*; which he accepted, and preached his first Sermon on *1 Cor. xiii. 12.* And in this Town he continued to discharge that Office, with extraordinary Benefit and Edification to the Church, till he was sent for to *Amsterdam*.

Among the Papers of *Episcopus*, which fell into his Hands, there was a multitude of Letters relating to the Ecclesiastical Affairs of the *Remonstrants*: From these, assisted by *Christian Hartfoecher*, a learned Preacher at *Rotterdam*, he compiled that noble Body of Letters of famous Men, which came out in 1660, and again in 1684, with considerable Enlargements and Emendations; and lastly in 1704, when a different Bookseller from the first Publisher, having got the Copy, threw in a farther Addition of twenty Letters: From which whole Collection, almost the entire History of the *Remonstrants* Affairs may be deduced, from the Times of *J. Arminius*, as low as to the Synod of *Dort*.

In the same Year in which he printed these Letters, he married, *August 15.* a worthy Maiden-Gentlewoman, *Elizabeth Van Zorgan*, Daughter of an eminent Lawyer. He had no male Issue by her, and but one Daughter, who lost her Mother in her Infancy, and she herself also expired in her Youth.

In 1661 he wrote, in the *Dutch* Language, a Treatise in Form of a Dialogue, for mutual Toleration, in Answer to *John Sceper*, who had wrote against it. This was the first publick Fruit of his Learning, and was well done, and worthy of a Divine who was a professed Patron of Moderation and Peace.

The first Volume of *Episcopus's* Works having been printed some time before by *Stephen Curcellaeus*, who had the Manuscripts from *Francis Limborch*, our *Philip* put forth a second Volume in 1661, with an excellent Preface, in which he has bravely defended the Reputation of *Episcopus* and the *Remonstrants*, and silenc'd, as far as might be, the Slanders which were thrown upon it.



In 1667 he was called to the Office of Preacher at *Amsterdam*, which he executed but a little while; having the Divinity Chair among the *Remonstrants* of that City conferr'd upon him, first for a Year, and at the Expiration of that Term for ever, upon the 19th of *April* 1668; an Employment he was peculiarly fitted to sustain, and to which he entirely addressed his Studies all the rest of his Life.

Two Years after, he published several Sermons of *Episcopius*, which had yet lain private among his Papers. And *Jan.* 9, 1674, he married *Cornelia Vander Kirk*, a virtuous Widow, and had by her two Children. In the following Year he introduced into the World the Works of his Tutor, *Stephen Curcellæus*, (the greatest Part of which were till then unpublished) and laid a very high Obligation by it on all the Lovers of moderate Theology. But since neither *Episcopius* nor *Curcellæus* were able to form a compleat Body of Divinity, being hindred by Death, he set himself at this time to draw up a brief Account of the *Remonstrant* Doctrine, which he afterwards carried to Perfection. Sickness and other Obstructions delayed the Completion of it for some Years; but at length, they being all happily surmounted, it was first published in 1686. The great Character *M. Le Clerc* gives of this System in his Oration, is amply justified, by the general and extraordinary Esteem it has been in, ever since its Appearance.

In the Year last mentioned, *Isaac Orobio*, a Jew of *Seville*, escaping from the Prison of the Inquisition by pretending himself a Papist, came to *Amsterdam*, where he practised Physick with Approbation: He happened once to fall into Discourse concerning Religion with *Egbert Vene*, a celebrated Physician, and a Colleague and Friend of *Limborch*, who speaking of *Limborch's* Learning, *Orobio* desired to see him; and accordingly they had a Meeting at Mr. *Vene's* House, at which Mr. *Le Clerc* (the Relator) was present. *Orobio*, after entertaining them with some Parts of his History, produced several Objections against the New Testament

Testament and the Christian Doctrine; and the Dispute went so far, that it was judged more convenient to manage it by writing than by Conference, in order to proceed more regularly, and to avoid Digressions; and this was at last swelled into a Volume, which came out the next Year, under the Title of *Collatio amica de Veritate Religionis Christianæ, cum erudito Jædæo*; i. e. *A friendly Conference about the Truth of the Christian Religion, with a learned Jew*. The Learning and Judgment of *Limborch* (*M. Le Clerc* tells us) were eminently distinguished in the Disputation. For he not only held a shuffling Adversary close to the Point, by direct Answers to his Enquiries; but pushed him so home also by contrary Questions, that he found himself under a Necessity of proving the Law of *Moses*: Upon which *Limborch* convinced him, that the same Arguments which the *Jews* employ to confirm their Law, might be urged with far more Energy to maintain the Christian; and therefore if the *Jews* believe *Moses*, they ought also to believe Jesus Christ, unless they will be inconsistent with themselves.

A little after, he published a *Dutch Book* of *Episcopus*, containing his Dispute with *William Bome*, a Presbyterian of the Church of *Rome*, where that great Man with his usual Vigor evinces, that the *Roman Church* is neither free from Error, nor the supreme Judge of Controversies.

In 1692, A *Book of the Sentences of the Inquisition of Thoulouse*, from 1307 to 1313, falling into the Hands of one of his Friends, *Limborch* took the care of the Publication upon himself; and improving this Occasion to search into the Affairs of the *Inquisition concerning Faith*, he wrote an Account of it in four Books, in which he accurately describ'd the Original and the whole Government of it, from the Writings of the Inquisitors.

In 1693, he made a second Edition of *Episcopus's* Sermons, collecting them all into one Volume; and added not only a Preface, but also the Life of the Preacher,

Preacher, at large, in the *Dutch* Tongue. But the Fame of *Episcopius* not being confined to these Parts, there were a great many, especially in *England*, who were desirous of reading his Life, but did not understand *Dutch*, wherefore it was translated into *Latin* by a young Gentleman of Mr. *Limborch's* Acquaintance, and published in 1701.

But in 1694, an Accident happened, which, in the Opinion of all equitable Judges, made wonderfully for the Honour of *Limborch*, and of the *Remonstrant* Divinity. There was a young Gentlewoman of *Amsterdam* of twenty two Years of Age, who took a Fancy to learn *Hebrew* of a *Jew*, and was by this Opportunity gradually seduced by him into a Resolution of quitting the Christian for the *Jewish* Religion. Her Mother, when she came to understand it, employ'd several Divines to persuade her from this unhappy Design, but all in vain, for their Arguments had no other Influence than to confirm her still more in *Judaism*; because they went to prove Christianity *a priori*, as Philosophers speak, omitting generally the Authority of the New Testament; and to the Passages which they quoted from the Old, she returned the common Answers of the *Jews*, which she had been taught; nor were they able to make any Reply which could give her Satisfaction. While the young Lady, who was otherwise Mistress of Sense enough, was in the midst of this Perplexity, Mr. *Vene*, above-mentioned, happened to be sent for to the House, to visit a sick Person; and hearing the Mother speak with great Concern of the Doubts which disturbed her Daughter's Mind, he mentioned *Limborch's* Dispute with *Orobio*, which put her upon desiring *Limborch* might discourse with her Daughter, in hopes he would be able to remove her Scruples, and bring her back to the Christian Religion, which she professed, would be the greatest Joy she could receive. *Limborch* accordingly came to her, and proceeding with her in the same Way and Method he had used with *Orobio*, he quickly recover'd her to a better Judgment.

For



For whereas she insisted, he should, in the first place, prove from the Old Testament, that God had command the *Israelites* to believe in the *Messiah*; he informed her, it was proper first to establish the Truth of Christianity, and that afterwards he would shew her from the Old Testament that which she desired, as he really did. In the first Conference, he prevailed so far, that she owned she was not able to answer him; and at several other Interviews, all within the Compass of a Week, he so entirely satisfied her, that she had no Doubts remaining. The Sum of these Conferences he sent in a Letter to Mr. *John Locke*.

In 1698, the famous *John Vander Waeyen*, Professor of Divinity at *Francker*, wrote against *M. Le Clerc*, concerning the *Word* or *Reason* mentioned in the Beginning of the Gospel of *St. John*; and upon this Occasion inveighed severely not only against *M. Le Clerc* and the *Remonstrants*, but also against *Limborch*, translating him as a Slanderer, because he had said, in his System, that *Francis Burman*, a Divine at *Leyden*, had merely transcribed *Spinoza* without any Judgment. Mr. *Limborch* defended and demonstrated the Truth of his assertion, and likewise confuted other Notions of *Waeyen*, in the same Paper, which, lest it should be lost, because of its smallness, he inserted in the third Edition of his Theology.

Age was now grown upon him, and he might have pleaded it as an Excuse for declining any Employment that the Duty of his Place did not oblige him to; but he waved the Privilege he might have assumed, and in the very last Year of the preceding Century, printed in *Dutch*, a Treatise of the *Way of dying well, and of comforting the Sick*, and undertook a Latin Commentary upon the *Acts of the Apostles, and the Epistles to the Romans and the Hebrews*; which came out in 1711.

These are the Works of this excellent and learned Man. He left behind him, as *M. Le Clerc* informs us, some other Pieces which he had not yet resolved to publish; as a Treatise containing the cruel and unwa-

ry Opinions of some Protestants concerning punishing Hereticks; another of the Origin and State of the Controversies about Predestination and Grace; and a third, of the Method of Preaching. He dyed, as before observed, April 30. 1712. In the Seventy ninth Year of his Age.

M. *Le Clerc* says of him, that “ he was grave without fullness; courteous without Dissimulation; “ and gay and facetious as the Occasion and Subject “ permitted, without the least Scurrility or Malice. “ By these Endowments he was acceptable and pleasing to all who fell into his Company, dear to his “ Friends, and beloved of his Neighbours and Relations, who always saw him with Delight, and wished still to enjoy his Conversation.

“ If we regard the peculiar Qualifications of a Divine, they were all eminently in him. He had above all things a Passion for Truth, and pursued the search of it Day and Night, by reading the “ Holy Scripture and the best Expositors. He never swerved from it when he had discovered it, but “ so fully possessed his Heart and Memory with it, “ that whatever Questions were put to him in Divinity, he resolved them, to Satisfaction, without “ any Labour. This is evident, Mr. *Le Clerc* says, “ from his Letters to Mr. *Locke*, where he has happily explained the Nature of Liberty, of which “ that great Man had not so exact an Idea. His Candour was known to all, and was joined with so “ much Humanity, that no one could ever take Offence at what he said. In his Instructions he observed the utmost Perspicuity, and the justest Order; to which his Memory, that was very extraordinary, contributed very far: and tho’ a long “ Course of teaching had given him an Authority “ with those about him, and his great Age had added a Reverence to him, yet he was never exasperated at others differing from him. His Command “ of Temper shewed itself illustriously in his Dispute “ with *Orobio*. His Behaviour to his Neighbours “ was

“ was such, that all who knew him, or had any Deal-  
 “ ings with him ever commended it. In a word, he  
 “ lived with the perfect Temperance which ought to  
 “ be in a Christian and a Divine, whereby he preserv-  
 “ ed the Vigor of his Mind, and the Health of his  
 “ Body to an advanced Age; and finally, with perfect  
 “ Understanding and Fulness of Hope, resigned  
 “ his Soul into the Hands of God his Creator. With  
 “ respect to profane Learning, Tho’ he never proposed  
 “ the understanding of Languages as the End of  
 “ his Studies, yet he had made large Advances this  
 “ way, and read over many of the ancient and modern  
 “ Writers. And had he pleased to have applied him-  
 “ self to the Mathematicks, he would undoubtedly  
 “ have succeeded very well, for he was absolute Ma-  
 “ ster of Arithmetick. And, he was so perfectly ac-  
 “ quainted with the History of his own Country, e-  
 “ specially for a Century and a half, that he even re-  
 “ tained the minutest Circumstances, and the very  
 “ Times of each Action, as if they had been imprint-  
 “ ed in his Mind; so that scarcely any one could de-  
 “ ceive him in this Particular.”

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## A R T I C L E   X V.

*The Plain Account of the Nature and End of the  
 Sacrament of the Lord’s Supper, not drawn  
 from, or founded on Scripture. In a Letter to  
 the Author. Part I. London: Printed for  
 W. Innys and R. Manby, at the West End of  
 St. Paul’s. 1737. Octavo. Pages 110.*

**T**HE anonymous Author of this Tract declares  
 his Motive to write it was a *Desire after the  
 Happiness of Mankind*. He tells the Person he ad-  
 dresses, That by endeavouring in his late Piece, enti-  
 tled, *A plain Account, &c.* to remove a few trouble-  
K
some



some Scruples from the Consciences of some of the *best and most sincere Christians*, occasioned by their not duly understanding the *Nature and End* of this Institution (which Scruples could be no worse than a temporal Evil, being in the Breasts of People of such Character) he had taken away a great Security of Virtue, and consequently a Means of everlasting Happiness; and so, to pluck up a few Tares had plucked up the Wheat also. He is persuaded, that if he should make this appear to him, he would not only *forgive*, but *approve* of this Undertaking.

After this Preamble, he draws up a Summary of the Doctrine of the *Plain Account*, digested into three Propositions; which he afterwards proves, by several Passages from that Book itself, to contain it. He then proceeds to shew the Errors of it. I shall here set down the Propositions which are said to comprehend his Antagonist's Principles, and subjoin the Heads of his Confutation of them. The Propositions are:

I. That no Article of Faith, with regard to the Person or Authority of our blessed Saviour, is necessary to be believed by the Receiver of this Sacrament, in order to his receiving it *acceptably to God*, &c. but this only, That *Jesus is a Teacher sent by God*.

II. That no antecedent moral or religious *Dispositions* or Behaviour are required as Qualifications in the Receiver of this Sacrament, in order to his receiving it *acceptably to God*, &c.

III. That no antecedent *Blessings, Prayers* or *Thanksgivings* to God over the Bread and Wine, before we eat the Bread, and drink the Wine, are necessary in order to our receiving the blessed Sacrament *acceptably to God*, &c.

For a compleat Refutation of these heterodox Tenets, our Author, in the Course of his Work, proposes to prove,

I. That the Assertor of them has not drawn them from the Holy Scriptures; even allowing his own Paraphrases upon, and Interpretations of Scripture; and that it does not follow from any of the Texts which he

he has paraphrased or expounded, nor from all of them together, neither by express Words nor Deduction, nor by any just Reasoning whatsoever, that whoever shall at the Time of receiving this Sacrament, receive it in the Manner and with the Dispositions he has described, shall receive it acceptably to God, &c. or, that antecedent moral Dispositions or Behaviour are not required as Qualifications in the Receiver, in order to this End.

2. He intends farther to shew, that the Scriptures require antecedent moral Dispositions or Behaviour, as Qualifications in the Receiver of the Sacrament, in order to his receiving it acceptably to God; and he hopes particularly to evince, that *St. Paul* requires such Qualifications in that very Passage to the *Corinthians*, from which his Antagonist has laboured to reject all antecedent Preparation.

3. He shall make it evident, that if such a Remembrance of Christ, as includes in it *a Profession and Acknowledgment, that Christ is our Master, and that we are his Disciples and Followers*, &c. is really necessary in order to our receiving the Sacrament acceptably to God, that then *moral Qualifications* are also necessary.

4. He shall shew, that if the Sacrament is so constituted, that antecedent moral Dispositions or Behaviour are required as Qualifications in the Receiver, in order to his receiving it acceptably, that then it is a Means to that End for which it was instituted, *viz.* The Happiness of Mankind, above what it can be, if it is not thus constituted.

5. He shall demonstrate, that if the Sacrament is so constituted, as his Adversary maintains, it is so constituted, as not to coincide with other Means to that End for which it was instituted; and hence draw an Argument, that it is not thus constituted.

6. He will make it appear, that if the Receiver of the Sacrament believes that the same moral Qualifications are required in him, in order to his worthy receiving, as are required to make him Christ's Disciple according to the Terms of his Gospel, then he cannot

so mistake this Sacrament, as to make it a Means to any other End than that for which it was instituted. But,

7. If the Receiver believes he may at the same time he is a *wilful habitual Sinner* receive the Sacrament *acceptably*, then he may so mistake it, as to make it a Means to some other End than *that* for which it was instituted.

*Lastly*, He is to conclude with an Application to Christians as distinguished by the Writer he opposes. And then, in an *Appendix*, he will make out,

That the said Writer has mistaken the Sense of another remarkable Passage of St. *Paul* to the *Corinthians*; namely, 1 Cor. x. 16—21.

This is the Plan of a Work, the Extent of which cannot yet be determined. We have here only a Part of it, and it is solely the first of the foregoing Particulars that is handled therein: with respect to which, the Author proceeds in the following Method; *viz.* He lays before the Reader,

1<sup>st</sup>, Our Saviour's Expressions concerning the Institution, which are quoted in the *Plain Account*, to which he subjoins that Writer's Paraphrases on them.

2<sup>dly</sup>, That Passage of St. *Paul's* to the *Corinthians* concerning eating and drinking unworthily, which the *Plain Account* paraphrases, together with that Author's Paraphrase and Reasonings upon it. And,

3<sup>dly</sup>, He takes into Consideration that Writer's preliminary Propositions, which are the Basis of his Argument, and proves that *That* will no more conclude from Reason, than it does from Scripture.

We should be too precipitate in giving a Character of this Undertaking which is so far from being finished. The Specimen now before us is all argumentative, and we may suppose the Sequel will be in the same Strain. Our Author in this Performance is not barely opposing Sentiment to Sentiment; nor is he merely proving the *Plain Account* an erroneous one, upon a Set of Principles which he looks upon as true; but he professes to demonstrate the Falsity of it, allowing



lowing the Writer's own Explication of the Texts on which he founds it: However, he also evinces the Nullity of them; so that the whole must necessarily sink before him into a Heap of Ruins. But the Reader will form a better Idea of this by the following Specimen, than by any general Observation of mine; and I would desire him to regard it, not barely as a Sample of this Gentleman's Ability in arguing, or of the Strength of his Cause, much less as an incoherent Fragment; but as it really is, A regular, entire, and (in the Judgment of many) convincing Resolution of an important Query, from which the Determination of another, of yet greater Consequence, perhaps, may be inferr'd: and upon that score worthy of his Attention.

The Author of the *Plain Account* affirms, That there is no Text in the New Testament beside those he has produc'd, as so doing, that will lead us to the *Nature* and *Extent* of the Duty of receiving this Sacrament. To this our Author says,

“ Is it an uncontested Point, that there is no such  
 “ Text? Far from it; there are several Places in the  
 “ New Testament, beside those already produced,  
 “ which many Persons contend, will lead us to the  
 “ Will of God, as it relates to this Sacrament. By  
 “ what Evidence then are all other Texts of the New  
 “ Testament excluded from doing this?

“ Why, you interpret *Acts* ii. § 42. *1 Cor.* v.  
 “ § 8. *Heb.* xiii. 10. and according to these Interpretations, these Texts do not relate to the Lord's Supper, or lead us to any *Knowledge of the Nature and Extent of this religious Duty.*

“ We will then, as we at first propos'd in this Argument, suppose that all these Interpretations of Scripture are just and right; and that, even that remarkable plain Text, in which we are required  
 “ to *keep the Feast, not with the old Leaven, neither*  
 “ *with the Leaven of Malice nor Wickedness, but with*  
 “ *the unleavened Bread of Sincerity and Truth,* does  
 “ not relate to the Lord's Supper; (which is a great

“ deal to suppose); yet still it does not appear, that  
 “ there are no other Texts in the New Testament  
 “ which relate to it. And if this, and the other  
 “ three, do not themselves relate to the Lord’s Sup-  
 “ per, they cannot possibly prove that no other Text  
 “ in the New Testament relates to this Ordinance.—  
 “ I shall mention several which are thought and in-  
 “ sisted on to relate to it; and to lead us to a Know-  
 “ ledge of the Nature and Extent of this religious Du-  
 “ ty, or the Will of God as it relates to this Sacra-  
 “ ment.

“ And first, those Words of our Saviour, *When*  
 “ *thou bringest thy Gift to the Altar, and there remem-*  
 “ *brest thy Brother hath ought against thee, &c. Matt.*  
 “ *v. 23, 24. must lead us to a Knowledge of the Na-*  
 “ *ture and Extent of this positive Duty.* And if  
 “ Christ commands his Disciples not to comply with  
 “ a particular positive Institution under the *Jewish*  
 “ Dispensation, whilst they were at Enmity with  
 “ their Brethren, this Command must extend to our  
 “ Behaviour with regard to other positive Instituti-  
 “ ons.

“ Again, *Rom. xii. 1. will lead us to a Knowledge*  
 “ *of the Nature and Extent of this religious Duty.*  
 “ And when the Apostle teaches us how to *present our*  
 “ *Bodies acceptable to God,* he teaches us how we ought  
 “ to approach God in this Ordinance. Again, That  
 “ Text wherein a Person was cast out by the Lord of  
 “ the Feast for not having on a *Wedding Garment,*  
 “ *Matt. xxii. 11, 12. must lead us to a Knowledge*  
 “ *of the Nature and Extent of this religious Duty;*  
 “ and we find that he was cast out, not for behaving  
 “ *indecently at the Time of the Feast,* but for presu-  
 “ ming to come to it without a wedding Garment.

“ What a wedding Garment is, and the necessity  
 “ of having one, in order to obtain any thing from  
 “ Christ, I give you in the words of the Learned Dr.  
 “ *Clarke.*

“ *The wedding Garment is a virtuous Life; without*  
 “ *this, whoever pretends to any hope in Christ, upon what*  
 “ *Presum-*

“ *Presumption soever it be, to him is the Question put,*  
“ *Friend, how camest thou hither?*

“ *Again, To appear in the Presence of a Prince upon*  
“ *any publick and solemn Occasion in an improper, inde-*  
“ *cent, absurd Dress, is a direct Indignity, and an Af-*  
“ *front. Now Sin, that is, every moral Impurity, eve-*  
“ *ry Wickedness whatsoever, is more odious in the Sight*  
“ *of God, than any natural Indecency can be offensive*  
“ *in the Sight of Men.*

“ *And most certainly, if the Table of the Lord may*  
“ *in any Sense be compared to a Feast; if any thing*  
“ *is to be partaken of at this Table, a wedding Gar-*  
“ *ment must be required in every Person who is de-*  
“ *signed to be a guest at it.*

“ *Further, 1 Cor. 13. will lead us to a Knowledge*  
“ *of the Nature and Extent of this religious Duty.*  
“ *And if all our Gifts and Endowments; if Faith,*  
“ *and Acts of Charity will not be accepted, unless we*  
“ *have the Dispositions here described, we have no*  
“ *reason to expect our Compliance with a positive*  
“ *Duty will be accepted without such Dispositions.*

“ *But further, if what you yourself allow to be ne-*  
“ *cessary in order to the due Performance of this re-*  
“ *ligious Duty, is really necessary in order to this End;*  
“ *then there are other Texts in the New Testament*  
“ *besides those which have been produced, which*  
“ *will lead us to a Knowledge of the Nature and Ex-*  
“ *tent of this religious Duty, or the Will of God, as*  
“ *it relates to this Sacrament. And if it is necessary,*  
“ *in order to the due Performance of this religious*  
“ *Duty, to believe, that Jesus was sent by God, and*  
“ *to profess and acknowledge Christ to be our Master,*  
“ *and ourselves to be his Disciples and Followers, that*  
“ *we are under his Governance and Influence, and in*  
“ *Fellowship with him as our Head; then all those*  
“ *Texts which teach us this, must lead us to a Know-*  
“ *ledge of the Nature and Extent of this religious*  
“ *Duty, or the Will of God, as it relates to this Sa-*  
“ *crament.*



“ Again, there is another particular and remarkable  
 “ Text, which, you do not repeat, but only just re-  
 “ fer to, and that is, 1 Cor. 5. 11. and according to  
 “ your own Sense of this Text, it relates to the Lord’s  
 “ Supper: And you tell us, that those *profest Chri-*  
 “ *stians, who in Justin Martyr’s Time brought a publick*  
 “ *Disgrace upon Religion, and were debarr’d, not only*  
 “ *from the Eucharist, but from all other Parts of the*  
 “ *common Worship of Christians; nay, from the common*  
 “ *intercourses of Society, were debarr’d, according to St.*  
 “ *Paul’s Rule in this Place, which Rule, tho’ you do*  
 “ not give it us, is this; *But now I have written unto*  
 “ *you, not to keep company, if any Man that is called a*  
 “ *Brother, be a Fornicator, or Covetous, or an Idolater,*  
 “ *or a Railer, or a Drunkard, or an Extortioner, with*  
 “ *such an one no not to eat.* Now then if these Per-  
 “ sons were debarr’d from the Eucharist according to  
 “ St. Paul’s Rule, then this Rule of St. Paul’s must  
 “ relate to the Lord’s Supper.

“ And to this may be added, St. Paul would cer-  
 “ tainly not have debarr’d us from eating at the Lord’s  
 “ Table with such as could do it *acceptably to God,*  
 “ &c.

“ Again, St. Paul by forbidding us to eat with  
 “ open notorious Sinners, took one Means to prevent  
 “ such Persons from receiving the Sacrament at all:  
 “ but St. Paul could not possibly do this, if such Per-  
 “ sons might receive this Sacrament *acceptably to God,*  
 “ &c.

“ But not to cite any more Texts, all those Texts  
 “ in the New Testament which tell us upon what  
 “ Terms God will accept of us, and our Services,  
 “ must lead us to a *Knowledge of the Nature and Ex-*  
 “ *tent of this religious Duty,* or the Will of God as it  
 “ relates to this Sacrament; and we may very justly  
 “ conclude, that when we are such as God has upon  
 “ other Occasions declar’d that he will not accept of,  
 “ that he will not accept of us in this Ordinance.”

By what is here offered, the Reader will be enabled  
 to judge, whether any Texts in the New Testament  
 relate

relate to the Lord's Supper, besides those alledged in the *Plain Account*; and consequently, whether antecedent moral Dispositions, and preparatory Qualifications be, or be not, required in the Receiver?

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## A R T I C L E XVI.

*A Treatise on Virtue and Happiness.* London: Printed by T. W. for J. Battley and J. Wood, in Pater-noster-Row. 1736. Octavo. Pag. 328.

**T**HIS ingenious Treatise, tho' it has been published some Months, not falling into my Hands till very lately, I have not before now had any Opportunity of giving an Account of it. It is wrote in a free and elegant Manner, containing many just and delicate Observations on human Nature, with some judicious and instructive Reasonings thereupon. The Writer says, "it appeals only to common Sense; and as it is copied from Nature and from the greatest Masters, it pretends to no more than to serve as a Key or Introduction to what has been written by the most celebrated Authors on this Subject.—The Matter of it, as he adds, is certainly of Importance; it is a Resolution of this momentous Question, *By what Means may we pass through the World as easily to ourselves and others as possible, and obtain the greatest and most lasting Pleasure?*" This is a Query that every Individual of our Species is highly concern'd in, and leads to an Art infinitely valuable, and which every considering Creature must aspire to the Perfection of. The Documents here delivered are plain and obvious, embarrassed with no obscure Speculations; yet the Sentiments are none of them low, but rather generally sublime, and the Diction smooth and polished. It is divided into three Parts,

The first treats of human Affection and Motion in general. Proves Happiness to be the End of all our Actions; and offers several Considerations concerning Felicity and Good. Shews, How we may deviate from our true Happiness; and, How Errors in respect to it are to be prevented. And then evinces this melancholy Truth, That Reason is sometimes unable to stem the Torrent of our Passions, or regulate our Pursuits; which he confirms by various Remarks on the Imbecility of our Nature.

The second Part opens with an Enquiry into the different Powers of Affection we are endowed with. He expatiates on the Pleasures and Pains of the external Senses; on Sympathy and social Affection; on the moral Sense, the Objects of which are Virtue and Vice, Beauty and Deformity; on those Abilities and Attainments, which, when joined with or founded upon a good Disposition, do appear amiable; on the Sense of Honour and Reputation, as also the Grounds of Mirth and Ridicule; and finally, on the Harmony of Nature that excites in us an Idea of Beauty. It explains how these Determinations are implanted in our Constitution, and in what manner others may be acquired by Custom; and ends, with a Comparison of those divers Inclinations that actuate us, in order to discover which are of greatest Importance.

The third Part shews, How our several Passions ought to be managed, and makes it evident that all ought to be moderated and kept in subjection. It furnishes us with Directions for the due Restriction of our sensual Appetites; as likewise of Selfishness and the Love of Money. Informs us how the Pleasures of the Intellect and of the Imagination are to be regulated; how we are to conduct the social Affections; how the Sense of Right and Wrong ought to be governed; and lastly, how we should moderate our Ambition and Thirst of Fame.

These are the Heads whereon the Author enlarges in this Volume; a Summary of which as drawn up by himself, at the Conclusion, is here adjoin'd.



As God, says he, has endowed Men with various *Senses*, or *Powers of Affection*, and thereby made them susceptible of Happiness and Misery, he has also given them the active Powers of *Thought* and *Motion*; which enable them to pursue the one, and to fly the other.

— All *present Good* affects us with Pleasure, which never puts us into Motion, nor gives us any Inclination, but to continue in our *present State*; but *present or approaching Evil*, gives us Pain and Disturbance, and thereby moves us to fly from and avoid it: Also the Idea of absent Good, makes us uneasy in the Want of it, and by exciting our Desire, moves us strongly to seek after and obtain it. — If our Motion could be always directed to our chief Good, this would be perfectly right; but when we pursue that which upon the whole is not our Good; as also when we fly from that which is not absolutely Evil, these must be Errors in our Conduct, as not leading to Happiness, whereto all our Motions ought to tend. — Yet we are unavoidably exposed to such Deviations, because we are put into Motion by Desire or Aversion, which, though excited by the Objects of Good and Evil, may be delusory, because the Appearance of Objects is not always agreeable to their intrinsic Nature.

Upon this a main Question will arise, whether we ought to follow every foremost Inclination: or whether we ought not to use our *thinking Faculty*, and by attentive Consideration, so far as in us lies, shun Evil, and obtain the greatest Good. This latter seems to be most eligible, and if we have any regard to Happiness is certainly our Duty. — And we are not necessarily determin'd by every *first Impression*, but may stop and suspend our Motion, till we have fairly examin'd whither it will tend. Whoever can do this may be said to be *free*; but he who cannot is on the contrary *captivated and enslaved*.

As this Power of *Reasoning, Comparing* and *Judging*, is our noblest Faculty, it ought certainly to have the supreme and absolute Command; else our Conduct will have a Mixture of Folly and Madness. — Therefore

fore it ought to be every ones chief Aim to subject his Passions, and to gain a Habit of *Self-denial*, which is the grand Principle of Wisdom. 'Tis not by indulging every forward Inclination that we can hope to attain Happiness; but by restraining them; which must unavoidably cost some present Pain, and be a Violence upon the sensitive Part of our Composition: yet repeated use will render it easy, and Reason will certainly recommend it as highly requisite, because whatever he may suffer in the Conflict, will be amply repaid by the great Advantages that will ensue. For hereby an Opportunity will be gained of searching into the Springs of all Errors; and by weighing Circumstances, of rectifying those false Opinions, which lead him astray, and are the Occasions of so much Vexation and Calamity. This will not fail of a happy Influence upon his Behaviour; for when all false Appearances are corrected, he will then forbear wrong Pursuits, and feel no Difficulty in following steadily the Dictates of his deliberate Judgment. And thus at last he will come to know his true Scope and End, and upon all Occasions take the most proper Measures for avoiding what might create Disquiet, and for obtaining the greatest Pleasure.

The first and most essential Part of Happiness is to be free from Misery; and this, as far as our Condition will allow, is best secured by a *settled Health*, a *competent Estate*, and a *Temper equal and composed*.—— The two first are not always in our Power; yet Temperance, Exercise, Industry and Oeconomy will go far towards securing us the Fruition of them; but the last is more within the Reach of our own Wills, and should have the Preference of them in our Aim and Prosecution. A Man should principally study to gain an Equality of Mind, to rectify his Opinions, and moderate his Affections, so as not to aspire to Things or Attainments beyond his Power; never tormenting himself with impatient Desires, with strong Aversions, with cruel Reflections on what is past, or anxious Cares about what is to come.

Our next Care should be to obtain the *greatest Pleasure our State and Circumstances* will allow of; always setting a *just Value* upon every Enjoyment, and making those which are of an *inferior Nature* yield to such as are more *exalted and refined*.—No wise Man will, with an affected Austerity, renounce all *sensual Pleasures*; but he will manage them so as not to interfere with, or prevent nobler ones; and will always use them with Temperance and Moderation, whereby he will enjoy them in the greatest Perfection.—The Pleasures of the Understanding, or of the Imagination, which result from the Discovery of Truth, or the Survey of Beauty, are *as entertaining to the Mind*, as the proper Objects are to our *outward Senses*, and are certainly the most excellent, and worthy of our Option.—But of all the Delights which human Nature is capable of the Sensation of, the most lively and transporting are those which flow from *Sympathy and social Passion*; which consist in the Exercise of Kindness and Compassion, Gratitude and Love.—And they are not only most pleasing in their immediate Exercise, but also in Contemplation and Reflection.

This *moral Beauty* which appears in real Life, is of all others the most engaging, and adorned with the most potent Charms; yielding the most refin'd Delight whenever we view it in others, and much more when we are conscious of it in ourselves.—Whatever is acted in Violation of this *natural Conscience*, destroys all inward Peace, and sets us at continual Variance with ourselves: It likewise incurs on us the Hatred of all about us; as, on the contrary, a close Adherence thereto will engage the Approbation and Praise of all Mankind, or at least of all whose Opinion is worth regarding.

This is our Author's Recapitulation of the Argument of this Treatise. The Conclusion he would infer from the whole is,

That *Virtue* is not only the Support and Ornament of Society, and beneficial to Mankind in general, but also to every particular Person. 'Tis the truest and  
most



most substantial Happiness, as it yields the greatest Pleasure, both in its immediate Exercise, and in its Consequences and Effects. — Therefore whoever would enjoy the utmost Pleasure he is capable of, should first settle right Notions of what is worthy and valuable in Life, and then by repeated Acts of Self-denial wean himself from *inferior Enjoyments*; as by due Consideration he may raise his Desire, and by habitual Practice increase his Relish of those that are his highest Good. — He ought principally to cultivate a *benevolent Disposition*, suppressing every low and selfish Inclination, and cherishing as much as possible a generous publick Spirit. This he should make the ruling Passion of his Life, as hereby he will certainly best promote his own Felicity.

## ARTICLE XVII.

*The Geography of Children; or, A short and easy Method of Teaching or Learning Geography; whereby even Children may in a short time know the Use of Maps, and all the considerable Countries in the World, &c. Translated from the French just published in Paris; with the Addition of a more particular Account of Great Britain and Ireland. London: Printed for Edward Littleton, at the Mitre in Fleetstreet; and John Hawkins, at the Falcon in St. Paul's Church-yard. 1737. 12mo. Pag. 129.*

**T**HAT Children not only might, but ought to be instructed in Geography, was the Opinion of one of the most unexceptionable Judges in such a Matter; I mean Mr. *Locke*, who in his excellent Treatise upon Education says, “ At the same time  
 “ that he is learning *French* and *Latin*, a Child may  
 “ also be entered in *Arithmetick*, *Geography*, *Chronology*, *History* and *Geometry* too. — I think *Geography*  
 “ should be begun with. — I now live in the House  
 “ with a Child, whom his Mother has so well in-  
 “ structed in *Geography*, that he knew the Limits of  
 “ the

“ the four Parts of the World, could readily point,  
 “ being asked, to any Country upon the Globe, or  
 “ any County in the Map of *England*, knew all the  
 “ great Rivers, Promontories, Straits and Bays in the  
 “ World, and could find the Longitude and Latitude  
 “ of any Place, before he was six Years old. These  
 “ things that a Child may learn by Sight, and have  
 “ by rote in his Memory, though not all that he is to  
 “ learn upon the Globes, are yet a good Step and  
 “ Preparation to it; — and, by the Pleasure of know-  
 “ ing Things, lead him on insensibly to the gaining  
 “ of Languages.”

But notwithstanding Mr. *Locke* not only shewed the Possibility of teaching even Infants the Elements of Geography by the above Instance, but pointed out the Advantages they would reap from such an Exercise, I do not know that any thing has ever been attempted in our Language, to answer so valuable a Purpose: and we might probably have still been deficient with respect to it, if the *Abbé Lenglet Du Fresnoy* had not supplied us with this little System that is so well adapted to it, in the *French*: which, though it be as short and simple as possible, and indeed as it should be, to suit it to the Capacities for which it is intended, is however sufficiently comprehensive, and may be useful, even to those of riper Years, who, notwithstanding they have had some Education, are nevertheless ignorant of the first Rudiments of this Science. Hereby they will be introduced to a Knowledge of all the principal Regions of the Earth, their Boundaries, Extent, Division, Islands, Rivers, Lakes, Capitals, Government, and Religion. The Whole is divided into Lessons, by way of Question and Answer. There is prefix'd to it a small neat Map of the World; and our Translator has made some Improvement in the Articles relating to *Great Britain* and *Ireland*. The Preface includes a List of the Maps necessary for Children. It is in truth a pretty Compendium; it carries with it its own Recommendation; and will, I believe, in a little Time be a Classic in many of the Schools of this Kingdom.

MISCELLANEOUS.

1. **C** Lavis Eloquentia Ciceronianæ, five Rhetorica ex Ciceronis Operibus excerpta, suamque ipsius Artem Oratoriam exhibens. Editore T. Turner. Sold by E. Littleton, pr. 2 s. 6 d.

2. An Essay upon the *Witbam Spa*: or, A brief Enquiry into the Nature, Virtues, and Uses of a Mineral Chalybeate Water, at *Witbam* in *Essex*: Wherein the Mineral Substances thro' which it passes, and the impregnating Principles thereof are distinctly considered, the Water itself analytically examined, and its several component Parts, with their Effects upon a Human Body, separately demonstrated; from whence the Nature of the Spa, and its Excellency in many Diseases, are consequently deduc'd. By James Taverner, M. B. Late of *Clare-Hall*, *Cambridge*. Printed for B. Motte and C. Batburst, and sold by J. Roberts, pr. 1 s.

3. A Letter to the Moral Philosopher: Being a Vindication of a Pamphlet, entituled, *The Immorality of the Moral Philosopher*. Printed for J. Noon, pr. 6 d.

4. The Plain Account of the Nature and End of the Sacrament of the Lord's Supper, not drawn from, or founded on Scripture. In a Letter to the Author. Printed for W. Innys and R. Manby, pr. 1 s. 6 d.

5. Miscellany Poems. By a Gentleman of *Oxford*. Sold by J. Roberts, in *London*; and W. Ratten, in *Cowenry*, pr. 1 s.

6. A Poem to her Royal Highness the Princess of *Wales*; occasioned by

her late happy Delivery, and the Birth of a Princess. By Mr. *Wellsed*. Printed for J. Waltheof, pr. 6 d.

DIVINITY.

7. The Decay of Practical Religion lamented, and the Scripture Method for reviving it consider'd; in four Discourses, preached the 22d and 29th of *May*, and 3d of *July*, 1737. With an Appendix, containing a few Remarks on a Book lately published, entituled, *The Moral Philosopher*. By Benjamin Andrews Atkinson. Printed for D. Farmer, pr. 1 s. 6 d.

8. The Nature and Necessity of our New Birth in Christ Jesus, in order to Salvation. A Sermon preach'd in the Church of St. Mary Redcliffe in *Bristol*. By George Whitefield, A. B. of *Pembroke-College*, *Oxford*. Published at the Request of several of the Hearers. Printed for C. Rivington, Price Sixpence, or two Guineas per Hundred to those that give them away.

9. A Practical Illustration of the Book of *Esther*. A Sermon preach'd to the Society that supports the Lord's Day Morning Lecture at Little St. Helen's, *August* 1, 1737. By W. Harris, D. D. Published at their Request. Printed for Richard Ford, and J. and J. Marshall, pr. 6 d.

10. The Lord looseth the Prisoners. A Sermon preach'd the third of *July*, 1737, to the Prisoners for Debt that reside in the Rules of the *Fleet-Prison*, on Occasion of the late Act of Parliament for Insolvents. By James Anderson, D. D. Printed for Richard Ford, pr. 6 d.





THE  
HISTORY  
OF THE  
Works of the LEARNED.

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For September 1737.

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ARTICLE XVIII.

WE are obliged for the following Essay, containing *Remarks upon the Voice that was heard in the Temple before the Destruction of Jerusalem, as 'tis related by Josephus, with Observations on the Accounts which Eusebius, St. Jerom and Baronius have given of it*, to that very ingenious and communicative Gentleman, *Ch. Lamotte, D. D.*

S I R,

I Have often wonder'd at the lame, imperfect, not to say the absurd, ridiculous Accounts of the Original and Antiquity of the *Jews*, and other Particulars relating to that Nation, which are to be met with in the *Roman* Historians, as \* *Tacitus*, and *Justin*, and *Suetonius*, which they might easily have avoided by  
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\* *Tacitus* sometimes derives 'em from *Æthiopia*, sometimes from *Crete*; and saith they were called *Judæi* from the Name of Mount *Ida* in that Island.

looking into the Holy Scriptures, or only consulting the Works of *Josephus*,† who would have corrected their Mistakes, and given them a true Notion of the Antiquity and Original of the *Jews*, and of the Laws and Constitutions of that People. It may be said perhaps, that as *Josephus* being a Priest among the *Jews* Nation, which was hated and despised by the *Romans*, they might not have any Regard for him, and perhaps not know there was such a Writer in the World. To which I answer, that this *Jewish* Writer was far from being unknown to, or despised by the *Romans*: He had been in Favour with two of their best Emperors, *Vespasian* and *Titus*. The last of whom honoured him with a Statue at *Rome*, received some of his Books as a very agreeable Present; and shew'd such an Esteem for his Work, that he order'd it to be transcribed and repositied in the publick Library at *Rome*. I confess it was only the History of the *Jewish* War; but this might have led and directed them of course to his other Writings, especially to his Antiquities; a Book, *qui, si non alio nomine, saltem propter stylum legendus erat*; a Work, which tho' it had nothing else to recommend it, was worthy of their Perusal for the Beauty of its Language, and the Purity of its Style; for which he was so esteem'd and valued by the Ancients, that St. *Jerom*, a very competent Judge, has not scrupled to call him the *Livy* of his Time. Tho', I suppose, he meant no more by the Comparison than the Style of these two famous Writers, the Parallel I believe may be carried farther; and that it may justly be said, that if *Josephus* has imitated *Livy* in his Beauties, he has often copied him in his Blemishes and Faults; and among others, his retailing Wonders, Omens and Prodigies, which, as a \* learned Man observes, he often flings into his Writings

† It may be said indeed that *Justin* was only the Epitomizer of *Trogus Pompeius*, who wrote before *Josephus*: But as he lived long enough to have corrected the Faults and Mistakes in the Historian he abridg'd, the Blame justly enough may be laid upon himself.

\* The Person I mean is Mr. *Lardner* a Dissenter, Author of the *Credi-*

tings to give them a kind of heathenish Air, and to render them agreeable to the *Greeks* and *Romans*, who were very credulous and fond of these Superstitions, and for whom he chiefly designed and intended his Writings. This perpetual Mention of Omens and Prodigies is what *Livy* has often been blamed for by the Learned. Some have thought this was the Fault of *Patavinity*, for which he was censured by some Criticks of his Time. But as it is plain from *Quintilian*, that this Fault did not consist in the Matter, but in the Style of his Writings, 'tis probable it was some foreign Twang, some exotic way of speaking peculiar to his Countrymen the *Paduans*, which did not please the nice Ear and elegant Palate of so great a Judge of Urbanity as *Asinius Pollio* was, and which we can have no Notion of in the Age we live in. Be it as it will, 'tis certain † *Gregory the Great* was carried by Zeal so far against that Historian, that upon the Account of these Superstitions he condemned his Writings to the Flames. The learned *Vossius* endeavours to justify *Livy*, by saying, that as these Omens and Prodigies were a great Part of the Religion and Worship of the *Romans*, it better became him to relate them, than if he had shewn himself, like some other Writers, to have no Religion \* at all. But whatever may be said in favour of the *Roman* Writer, sure no just Excuse can be made for *Josephus*, who was not only a *Jew*, but a Priest of that Nation, which did not believe these heathenish Fancies; and indeed by its Religion and Law was not allow'd to

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give

*Credibility of the Facts of the Gospel.* In which he has shewn so much Learning and Judgment, so much Piety and Zeal for the Christian Religion, that I cannot help saying, *Cum talis sit, utinam noster esset.*

† Mirificus certe fuerat Sancti Gregorii zelus, qui Livium propterea combussit quod in superstitionibus & sacris Romanorum perpetuo versetur. *Vof. Lat. Hist.* p. 98.

\* Eorum judicium sequitur Possevinus, improbantium, quod Livius superstitiosè referat prodigia tam multa: ut boves locutos, infantes semestres triumphum clamasse, &c. Quæ sanè in Gentili laudem magis merentur, cum qualemcunque numinis cultum Ἀθεώτητα oporteat præferre. *Vossius Hist. Lat.* 4°. p. 94.



give any Credit to them. No just Excuse, I say, can be made for him, since such a Practice could only serve to confirm the *Romans* and the *Greeks* in their idolatrous Worship, and draw and entice his own Countrymen (who had a Regard for his Authority) into the same silly senseless Superstitions. Of this Compliance of *Josephus* with the heathen Writers, I have lately given you an Instance in the Bird which, he saith, twice appeared to *Herod* the younger; first, as a Presage of his Deliverance from Captivity; secondly, as an Omen of his Death. Of the same Nature I take this Fact to be, which I propose at present to examine: I mean the Voice he saith was heard in the Temple before the Destruction of *Jerusalem*; which I have the more willingly pitch'd upon, not only as an Instance of this Practice of that Historian, but because it affords a large Field of Criticism, there being hardly a Passage in any ancient Writer wherein learned Men have tripp'd more, and committed greater Oversight and Mistakes. The Place is at the sixth Book, c. 13. of the *Jewish War*, where he saith, That at the Feast of Pentecost, as the Priests enter'd into the inner Part of the Temple in the Night to perform their Services, they first perceived a Trembling and a Noise in the Place, and then heard a thick Voice, like that † of a Multitude, saying, Let us depart, or, Let us go hence.

A learned \* Man, Member of the Academy of *Belles Lettres* at *Paris*, quotes this Passage of *Josephus* in a late Dissertation, and adds, that he understood this to signify the Retreat and Departure of the Guardian Angels that kept that sacred Place, and that this Voice presaged its approaching Ruin. 'Tis certain that the Doctrine of Guardian Angels and tutelar Deities was an ancient Notion, and very prevailing among

† Κατὰ τὴν ἑορτὴν ἡ Πεντεκοστὴ χαλεῖται, οἱ ἱερεῖς πρεσβύτοντες εἰς τὸ ἕνδον ἱερὸν πρὸς τὰς λειτουργίας, πρῶτον μὲν κινήσεως ἀνπλασμαμένης, ἔρρασαν, καὶ κλύπευ, καὶ τὰ ταῦτα καὶ φωνῆς ἀθροῆς, Μεταβαίνοντες ἔνθαθεν.

\* M. Simon des événemens des Romains pour la Patrie. *Mem. de Lett.* 4 Vol. 78. 8vo.

among the Heathens. Thus † *Tertullian* saith, the tutelar Deity of *Syria* was *Astarte*, that of *Arabia* *Diafares*, that of *Noricum* *Tibilenus*, that of *Africa* *Cœlestus*; so every City and Town had its particular God. Thus *Minerva* was the Patroness of *Athens*, *Apollo* presided over *Delphi*, *Delos* and *Rhodes*, *Bacchus* over *Naxos* and *Thebes*, and *Venus* over *Cyprus* and *Paphos*; as it is now in the Church of *Rome*, where *St. Denny*s is the Patron of *France*, *St. James* the tutelar Saint and Guardian of *Spain*, *St. Genevieve* the Patroness of *Paris*, and *St. Mark* presides over the State and Commonwealth of *Venice*. And this Notion of their tutelar Gods was so strongly impress'd upon the Minds of the Heathens, that they thought themselves invincible as long as they remained among them, and honoured them with their Presence; and believed that whensoever they were abandoned by them, their Ruin was at hand, and they shou'd soon be delivered up to their Enemies. Thus they imputed the Vices of Falshood and Fickleness to their Deities, and represented them like the worst of Men, who forsake their Friends in Adversity; whereas the Favour and Mercy of their Gods would have shown themselves more in delivering them from their Calamities, and saving them from Destruction. Thus we read in *Sophocles*, that, before the Ruin of *Troy*, their Gods were seen to leave the City, and to carry their Shrines and Images along with them; which *Petronius* has thus expressed in his Poem upon that Subject:

*Troja capta perdidit primum Deos.*

To the same purpose *Virgil* declares, by the Mouth of *Pantheus* the Priest, that their tutelar Deities had now left them, and forsaken their Temples:

\* *Excessere Adytis omnes, Arisque relictis,  
Dii quibus Imperium hoc steterat.*

L 3

But

† Unicuique etiam Provinciæ & Civitati suus Deus est; *Syriæ Astarte, Arabiæ Diafares, Norici Tibilenus, Africæ Cœlestus. Tertul. Apol. c. 23.*

\* *Vide M. Simon, ibid.*



But as Men that have once imbibed a wrong Notion are seldom known to stop there, but generally graft others upon it; so to the unworthy Thoughts of their Gods they added Excess of Folly and Ignorance, by imagining they could force and compel them to remain among them whether they would or no. Thus † *Herodotus* relates, that the *Ephesians* tied the Temple of *Diana* with Cords to their City Walls, to confine her to their Town. The *Athenians*, in the like Circumstances and the same manner, fastened with golden Chains the Statue of *Victory* to their Temple, in order to fix and settle her among them. To give but one Instance more: *Quintus Curtius* relates, that when *Alexander* the Great had besieged *Tyre*, and reduced it to the utmost Extremity, and an inconsiderable Person had declared that *Apollo* had appeared to him in the Night, and threaten'd to forsake the Place; this struck such a Damp and Terror upon them, that they fasten'd his Image to the Temple of *Hercules*, to secure his Presence and Protection to their State. Vain and unthinking Men, whose Presumption equalled their Folly and Ignorance, who could think thus to fetter and confine Providence, and lay a Force and Constraint upon the Gods themselves! This Notion, however, had gained so deep a Root among the Heathen, that they made use of certain Charms and Evocations to call away their Gods from their Enemies, and bribe them to come over to their Side with the Offers of a more magnificent Temple, and a more honourable Worship among them. This we learn by a Passage of *Verrius Flaccus*, an ancient Writer, quoted by ‖ *Pliny*. The Reasons of these Evocations were, that they believed they could never take the Place as long as the Gods remained in it; or perhaps, as *Macrobius* observes, out of Reverence to the Deities \* themselves, whom they thought they could

† *Herodotus*, L. 1.

‖ *Verrius Flaccus* Auctores ponit, quibus credat in oppugnationibus ante omnia solitum à Romanis sacerdotibus evocari Deum, in cuius tutela id oppidum est, promittiq; majorem apud eos cultum. *Plin. Hist. L. 26. c. 2.*

\* *Vide M. Simon, ibid.*



could not, without Impiety, make Prisoners with the rest of the Town.

When this Ceremony was over, the Magistrate solemnly devoted the Enemy to Destruction. *Macrobius* has given us two of these Forms of Evocations and Imprecations from a Book of *Sammonicus Serenus*.† The first was practised against the *Carthaginians*, and runs thus: \* “ If thou art a God, or a Goddess, that  
“ hast *Carthage* under thy Care and Protection, we  
“ beg and conjure thee that thou wouldst forsake that  
“ City and that People. Leave the Place, the Sacrifices and the Temples. Depart from them, strike  
“ a Terror and Forgetfulness into the People, and  
“ come over to us at *Rome*. May our Places, Temples and Sacrifices be more acceptable to thee. Preside from henceforth over our Troops and Armies, which if thou wilt grant, I vow to erect Temples, and celebrate Games to thy Honour.” Then they offered Sacrifices to render the Gods more propitious and favourable. When all things seemed to answer their Desires, the Dictator pronounced the Imprecation, and in these Words devoted the Place to Ruin and Destruction: “ || *Dīs Pater, Vejovis, Manes*; or,  
“ Whether you are pleased to be called by any other  
“ Name, I beseech you strike Dread, Fear and Terror into the City of *Carthage*, its Armies, and all  
“ that bear Arms against our Legions and our Armies.  
“ Forsake their Armies, their Towns and their Coun-  
L 4 “ tries,

† *Vid. Simon, ibid.*

\* Si Deus, si Dea es, cui populus Carthag. est in tutelâ, precor venerorq; veniamq; à vobis peto ut vos populum Carthag. deferatis, Loca, Tempia, Sacra, Urbemq; relinquatis, eiq; Civitati & Populo Metum, Formidinem Oblivionemq; immittatis. Ad me meosque veniatis; Tempia, Sacra, Urbs acceptior probatiorq; sit. Si ita feceritis, voveo vobis Templum Ludosque Romæ facturum. *Macrobi. Saturn. L. III. cap. 9.*

|| *Dīs Pater, Vejovis, Manes*, sive vos quovis alio nomine fas est nominare ut omnes illam urbem Carthag. Exercitumq; Fugâ, Formidine, Terrore compleatis, utq; eos Hostes, eosq; Homines, Urbemq; Agrosq; eorum abducatis, Lumine supero privetis, &c. Si hæc ita facietis, & ego sciam, sentiamq; intelligamq; factum, testor ovibus atris tribus, tellus mater atq; Jupiter, obtestor. *Macrobi. ibid.*

“ tries, deprive them of the heavenly Light; which  
 “ if you grant, and I know and find to be granted,  
 “ I promise to sacrifice three black Sheep to thee of  
 “ *Jupiter, &c.*” *Macrobius* adds, that the *Romans*  
 took care to conceal the Names of their City and  
 their tutelar Gods, lest their Enemies should practise  
 the same Charm against them, and evocate and decoy  
 their own guardian Deities. But there seems to have  
 been no need of this Concealment and Secresy, since  
 some of their Forms and Charms might be applied to  
 any Deity without knowing its Name. For one of  
 them runs thus in *Macrobius* himself: “ *Vejovis Ma-*  
 “ *nes*, or whether you are called by any other Name,”  
 &c. The other saith, “ Whether you are a God or  
 “ a Goddess,” &c. And this, saith *Varro*, was the  
 Form they always used to avert a Calamity, when  
 they could not tell by which of the Gods it was in-  
 flicted upon them. But to return to *Josephus*: The  
 learned \* Man, whose Dissertation I have quoted a-  
 bove, asserts, that the Heathens had borrowed the  
 Notion of tutelar Deities from the *Jews*. I will not  
 dispute the Matter with him here; nor will I deny  
 but the *Jews* held such a Doctrine, as may be proved  
 from several Places of the holy Scripture. But since  
 it does not appear that they had any Notion of these  
 Charms and Evocations, nor of the Angels leaving  
 the Places under their Protection in imminent Dan-  
 gers, and just before their approaching Destruction;  
 I rather believe that *Josephus* inserted this Circum-  
 stance of the Voice heard in the Temple, and the  
 Departure of the tutelar Gods, as he did many other  
 Passages in his History, to give it an heathenish Air,  
 as I said before, to render it more agreeable and pala-  
 table to the Heathens, who were very fond of such  
 Prodigies, and at the same time to make his Court to  
 the *Roman* Emperor, as if he had the Gods plainly on  
 his Side, and Providence in an especial manner assist-  
 ed him in his Conquest of *Jerusalem*. *Tacitus* †, who,  
 I make

\* M. Simon, *ibid*.

† *Expasæ repente Delubri fores, & audita vox humana major, excedere Deos; simul ingens motus excedentium. Tacit. Hist. L. 5.*



I make no doubt, had this Story from *Josephus*, grafts another Prodigy upon it, namely, that the Gates of the Temple flew open of themselves. This I call a Prodigy, because the sudden flying open of the Doors was looked upon by the Ancients as a Presage of some evil and impending Misfortune. Thus we read in *Suetonius*, that before the Murther of *Julius Cæsar* in the Capitol, his Wife *Calpurnia* dreamt that her Husband was murder'd in her Arms, and that immediately the Doors flew open of themselves. The same Writer, among other Presages that preceded the Death of || *Nero*, relates that the Doors of the *Mausoleum* burst open of themselves. To name no more Instances, † *Lampridius* saith, that the sudden opening of the Gates of *Janus's* Temple was looked upon, among other things, as fatal to the Emperor *Commodus*. Before I part with this Subject, I shall take notice of some pretty great Mistakes committed by Men of Learning, upon this very Passage of *Josephus*. The first of these is \* *Eusebius*, who saith, that at the Pentecost, and about the Time of the Death of Christ, there were Tremblings and Noises in the Temple, and that a Voice was heard, saying, Let us go hence; and for this he quotes *Josephus*. Whereas that Writer places these Circumstances about the Ruin of *Jerusalem*, and the Destruction of the Temple. Some perhaps may imagine, that his Words have suffered Violence, and have been transposed by the Carelessness of Transcribers, who have placed this at the Time of Christ's Passion, which should have been set lower about the Ruin of *Jerusalem*. But as *Eusebius* hath asserted the same in another † place, there cannot be the least Ground or Reason for such a Plea. For in the eighth

Book

|| *Suetonius* in *Nerone*.

† *Lampridius* in *Commodo*, *Edit. Salmasii*, *Fol. p. 51*.

\* *Josephus vernaculus Judæorum scriptor circa hæc tempora (i. e. Christi mortem) Die Pentecostes Sacerdotes primum commotiones locorum & quosdam sonitus scripsisse testatur, dein ex Adytis Templi repentinam subito erupisse vocem, Transmigremus.*

† *Vide Casauboni Exercitationes in Baronium, Anno. 93. Edit. Francof. p. 466.*



Book of his *Demonstratio* he saith, that at the last Supper, when Christ gave the sacred Elements to his Apostles, he by that Act annulled and abolished the *Jewish* Law, as if (\* saith he) by these Words, Let us go hence, the Disciples were to renounce the *Jewish* Religion, which he came to destroy. || St. *Jerom* attests the same, and recedes still farther from the Truth than *Eusebius*; for he quotes *Josephus* † as saying, that this happened about the Crucifixion of Christ, which, by *Scaliger's* Computation, makes a plain Parachronism of no less than 37 Years. If those two Writers had related these Particulars as from themselves, and upon their own Authority, their Evidence might have been indeed of some Weight, and one might have thought that they had their Accounts from Authors of greater Credit than *Josephus*. But since, 'tis plain, both of them quote that Historian, and both profess to have their Accounts from him, nothing can excuse them from great Want of Exactness and Attention; since they not only misquote *Josephus*, but even contradict themselves. For *Eusebius* himself, in another place, fixes this Circumstance after the || Death of Christ; and St. *Jerom* too, as if he had resolved to follow him in every Step he takes, refers that Passage, which he had plac'd so many Years before, † at the Destruction of the Temple. Strange that those two great Men should be right in these Accounts, when they do not cite *Josephus*, and only slip and blunder in those very Places where they quote that

Histo-

\* Tanquam per illa verba μεταβαίνουεν ἐν τῷ δευ significetur renunciari Legi Mosaicæ, quam Christus irritam fecerit, tradens symbola. *Lib. Apostol. 250.*

|| Vide Casaub. in Baronium, *ibid.*

† Denique etiam Josephum, qui vernaculus est Judæorum Scriptor, afferere illo tempore, quo crucifixus est Dominus, ex Adytis erupisse vocem dicentium, Transmigremus. *Hieron. Epist. ad Marcellum.*

|| Ταῦτα ἰσοπεῖ μὲν τὸ πᾶσι σὺν τῷ ἡρώδῃ γινόμενα.

† Quando Præfides Templi consonâ voce Angeli dixerunt, Transmigremus ex his sedibus. *N. B.* In quo loco (ut ait Scaliger) loquitur de Excidio Templi. Vide *Hieron. in Psalm. 66.*

Historian! The next Writer I shall take notice of in relation to this Piece of History, is *Baronius*, who in his Ecclesiastical Annals \* falls hard upon the *Jewish* Writer, and charges him with Malice or || Ignorance in placing this Circumstance about the Destruction of *Jerusalem*, which, he saith, *Eusebius* hath fixed at the Death of our Saviour. A Censure as wrong and as unjust, as it is hard and severe. For since it is certain that *Eusebius* quotes *Josephus* for what he saith, and fathers his Mistake upon him, the Reflections of the Cardinal must recoil upon himself. But the oddest and wildest Account of this Story is what we meet with in *Suidas's* Lexicon under the Article of the Emperor *Claudius*. That anonymous Writer (and he was much in the right to keep himself so) saith, that the *Jews* being seditious and outrageous against the Christians, the Emperor sent *Felix* to be Governor of *Judea*, with Orders to quell and punish them; and that, as they were gathered in the Temple, a Voice was heard, saying, Let us go hence; and this, he saith, happened the third Year after the Destruction of the † *Jews*. But (not to mention the Government of *Felix*, which is here wretchedly misplaced, since that Magistrate ruled in *Judea* at the Time of *St. Paul*) what had the Christians to do with the *Jews* in this Matter? And how could the Voice have been heard from the Sanctuary three Years after the Ruin of the City, and the Destruction of the Temple? But the whole Account is such a sad Rhapsody and Complication of Errors and Mistakes, that it does not deserve a serious Thought, much less an express and formal Confutation. As I have no direct Proof of what I have said in relation to *Josephus*, but 'tis merely a Conjecture of my own, I am not willing to lay a greater Stress

\* Anno 34. N° 93.

|| Vide Casaubonum in *Baronium*, *ibid.*

† Συσαζιδαντων τῶν Ἰουδαίων καὶ Χριστιανῶν, ἀρχοντα ὀρίσασθαι αὐτοῖς Κλαύδιον Φοίλιον, κέλευσας αὐτῷ πτωρεῖας τέτες. Τῶν δ' εἰς τὰ ἱερὰ ἀθροισμένων φωνὴ ἠκούσθη ἐκ τῆς Ἀλυσῆς, λέγουσα, Μειδιώμεθα τῶν ἐντεῦθεν καὶ οὐκ ἐπο μένονεν. τείτον δὲ ἡ πανωλεθρία διεφάρησαν. Vide *Suidæ* Lexicon in *Claudio*.



Stress upon it than it will bear, but shall be ready to submit to the Opinion of Men of greater Learning, and more judicious Criticks.

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## A R T I C L E   X I X .

*The OCEANA, and other Works of JAMES HARRINGTON, Esq; collected, methodiz'd and review'd, with an exact Account of his Life prefix'd by John Toland. To which is added, An Appendix, containing all the political Tracts wrote by this Author, omitted in Mr. Toland's Edition. London: Printed for A. Millar, at Buchanan's Head, against St. Clement's Church, in the Strand. 1737. Folio. Pages 632, besides the Life and other Appendages.*

**I**T would be wrong, in a Journal of Literature, to take no notice of so beautiful an Edition as this is of the Works of a very eminent Writer, upon a Subject of the highest Dignity, and the most unquestionable Importance. 'Tis true they have been long in the World, they have subsisted above half a Century, and might be supposed to be generally known in the Country where they were produced; but it may be affirmed for all this, that altho' the Press has not now given them Birth, it has in a manner restored them from the Dead, and thereby made a real Acquisition to the Republick of Letters, whose Property in them is hereby enlarged, as they are put into the Possession of many of its Subjects, who could otherwise have had no Share in them; the former Impressions being quite sold off, and scarcely a Book of them to be seen or procured: Besides, their Resuscitation is attended with considerable Improvement, and they now rise with a greater Perfection than they could heretofore boast of: Further, tho' this be the third time the major



for Part of them has visited the Commonwealth of Learning, no Intelligence, I believe, was ever before given of it in this way; so that for several Reasons there is no Impropriety in exhibiting an Account of them at this Time to the Publick.

The first Piece in this Collection is entitled, *The Grounds and Reasons of Monarchy considered; and exemplified in the Scottish Line, out of their own best Authors and Records.*

The Author,\* at the Entrance of it, expresses his Surprize at the Prevalency of *Monarchical* above *Popular* Government, in all Ages and Parts of the World, so as they could never yet come into Comparison. To clear this Point, he considered how inscrutably Providence carries on the Turns and Stops of all Governments, so that most People rather found than made them. The Constitutions of Men, some not fit to be Masters of their Liberty, some not capable, some not willing; the Ambition of settled Tyrants, who breaking their own Bonds have brought in violent Alterations; and lastly, civil Discords have either corrupted or altered better Settlements.—But what astonished him most, was to see those of that heroic and learned Age, not only not rising to Thoughts of Liberty, but instead thereof turning their Wits and Swords against themselves in the Maintenance of those whose Slaves they were. He makes a long Enquiry into the Causes of these things, and shews how they come to pass; he lets us see what it is that has stupified the less knowing Herd of Mankind, and what

\* This, if we may trust *Toland*, was not Mr. *Harrington*, but one *John Hall*, born in the City of *Durham*, educated at *Cambridge*, and a Student of *Gray's-Inn*. This Man was ordered by the Council of State (of whom he had an yearly Pension) to attend *Oliver* into *Scotland*, where, probably, he compiled this virulent Piece. He wrote, as we are told, several other things in Prose and Verse, and died before he was full thirty, lamented as a Prodigy of his Age. How this Tract came to be published at the Head of our Author's Writings, I know not: however, finding it here, I consider it in the same Light with the rest of the Volume, and accordingly give an Account of it.

what has misled the more searching Part, what has corrupted their Judgments and enthralled their Consciences, and made them abject Advocates for implicit Subjection to arbitrary Power.

Next he considers the Foundations of Kingship, in their Legality and Policy: his Intention is to prove that it has none true, or, as he styles it, authentic. In his Opinion it can neither be lawful nor good. He canvasses all its Pretensions to both, and is at abundance of Pains to demonstrate them delusory and groundless. The Advocates of Monarchical Government are, he says, mighty forward to display all the Advantages of it, supposing it always well settled, and in the Hands of virtuous Men; “but they never  
“ talk of it in its corrupt State, under lewd Kings  
“ and unsettled Laws; they never let fall a word of  
“ the Dangers of Inter-reigns, the Minorities and  
“ Vices of Princes, Misgovernments, evil Counsels,  
“ Ambitions, Ambiguities of Titles, and the Animo-  
“ sities and Calamities that follow them, with the ne-  
“ cessary Injustices and Oppressions by which Mo-  
“ narchs hold themselves fast in their Seats.”

All these unhappy Particulars, he thinks, are most illustriously exemplified in the Race of the *Scottish* Kings, which, if not an Argument against the Justice of entailing the Government of a Nation upon any one Family, is, in his Opinion, a very strong one, against our suffering over us the Dominion of such a one, whose criminal Lives and formidable Deaths have been Evidences of God's Wrath upon it for so many Generations. It is for the Support of this fine Reasoning that he rakes the *Scotch* History, and extracts from it a scandalous Chronicle of all the Kings of that Country from *Fergus* to *Charles* the Second, which makes the second Part of this Treatise. In this, with a true Party Rancor, he records nothing but what he could pick up of their personal Vices, the Errors of their Administration, and the Misfortunes of their Reigns. Among an hundred and ten of them, he has found scarcely one to commend. He

has

has presented us with the black Side of their Characters, and would have his Readers believe it to be the whole, concealing all the Reverse. Tho' his Design was to calumniate only the Kings of *Scotland*, he has, in spite of himself, drawn a hideous Picture of the People likewise; which may give us as frightful an Idea of popular Sedition, as he would have us to form of regal Tyranny. In drawing up this Account, he has numbered with the Faults of the *Scottish* Princes the Conspiracies and Rebellions of their turbulent Subjects, and even their Murders and Assassinations by the Hands of Villains; and he has adopted the absurd Fictions relating to them, that were hatched by the Ignorance and Superstition of the Times from whence he drew much of his Story. With respect to the first it may be said, he produced those sad Catastrophes of many of the Kings, as Instances of divine Vengeance upon them for their Wickedness: but how came he to be an authorised Interpreter of Providence in these Matters? he might have found a severe Rebuke of this Presumption, had he studied the Gospel as carefully as he did these old Records. With regard to the latter it may be alledg'd, that he discovers some Doubt of one of the Fables I refer to, *viz.* King *Duff's* being tormented by a Witch thro' the Mediation of a waxen Image. He says, that *it seems nearly distant from a Fable*, but notwithstanding, he sets it down as a Truth; and he gives us the vulgar Tale of *Mackbeth's* three Witches as authentic, and without any Precaution.

The next thing that we have here (and indeed the Master-piece of all Mr. *Harrington's* Writings) is, the *OCEANA*: being the Model of a Commonwealth, address'd to his Highness the Lord Protector of that of *England, Scotland, and Ireland*. It is a Sort of political Romance, in Imitation, as *Toland* says, of *PLATO's Atlantic Story*. He has, in his Life of the Author, given a succinct Account of it. The Book, he says, consists of *Preliminaries* divided into two Parts, and a third Section called the *Council*



*cil of Legislators*; then follows the *Model* of the Commonwealth, or the Body of the Book; and lastly comes the *Corollary* or Conclusion. The preliminary Discourses contain the Principles, Generation, and Effects of all Governments, whether Monarchical, Aristocratical, or Popular, and their several Corruptions, as Tyranny, Oligarchy, and Anarchy, with all the good or bad Mixtures that naturally result from them. But the first Part does in a more particular Manner treat of ancient Prudence, or that Genius of Government which most prevailed in the World till the Time of *Julius Cæsar*. None can consult a more certain Oracle that would conceive the Nature of foreign or domestic Empire; the Balance of Land or Money; Arms or Contracts; Magistracy and Judicatures; *Agrarian* Laws; Elections by the Ballot, Rotation of Officers, with a great many such Heads, especially the Inconveniencies and Pre-eminencies of each Kind of Government, or the true Comparison of them all together. These Subjects, Mr. Toland observes, have been generally treated distinctly; yet he is of Opinion, that in this short Discourse there is a more full and clearer Account of them, than can be easily found elsewhere.

The second Part of the *Preliminaries* treats of modern Prudence, or that Genius of Government which has most obtained in the World since the Extirpation of the *Roman* Liberty, particularly the *Gothick* Constitution, beginning with the Inundation of the barbarous *Northern* Nations over the *Roman* Empire. In this Discourse there is a very clear Account of the *English* Government under the *Romans*, *Saxons*, *Danes* and *Normans*, till the Foundations of it were cunningly undermined by *Henry VII.* terribly shaken by *Henry VIII.* and utterly ruined under *Charles I.* Here he must read, who would in a little Compass completely understand the ancient Feuds and Tenures, the Original and Degrees of our Nobility, with the inferior Orders of the rest of the People: under the *Saxons*, what was meant by Ealdorman, or Earls; King's

King's Thane; middle Thane, or Vavasors; their Shiremoots, Sheriffs and Viscounts; their Halymoots, Weidenagemoots; and such others. Here likewise we may learn to understand the Baronage of the *Normans*, as the Barons by their Possessions, by Writ, or by Letters Patent; with many other Particulars which give an Insight into the Springs and Management of the Barons Wars, so frequent and famous in our Annals. The rest of this Discourse is spent in shewing the natural Causes of the Dissolution of the *Norman* Monarchy under *Charles* the First, and the Generation of the Commonwealth, or rather the Anarchy that succeeded.

Next follows the Council of Legislators: here, under feigned Names, nine Lawgivers are introduced, who perfectly understand the several Governments they are designed to represent. The Province of the first was the Commonwealth of *Israel*; that of the second, *Athens*; of the third, *Sparta*; of the fourth, *Carthage*; of the fifth, the *Achæans*, *Ætolians* and *Lycians*; of the sixth, *Rome*; of the seventh, *Venice*; of the eighth, *Switzerland*; and of the ninth, *Holland*. Out of the Excellencies of all these, supply'd with the Fruits of his own Invention, Mr. *Harrington* framed the Plan of his *Oceana*; and indeed, as Mr. *Toland* goes on, who is our Guide in this Account, he shews himself in that Work so thoroughly vers'd in their several Histories and Constitutions, that to any Man who would rightly understand them, a better Teacher cannot be recommended: for here they are dissected and laid open to all Capacities, their Perfections applauded, their Inconveniencies expos'd, and Parallels frequently made between them no less entertaining than useful. Nor are the ancient *Eastern* or *European* Monarchies forgot, but exhibited with all their Advantages and Corruptions, without the least Dissimulation or Partiality.

In the Plan itself Mr. *Harrington's* Method is, to lay down his Orders or Laws in so many positive Propositions, to each of which he subjoins an explanato-



ry Discourse; and if there be Occasion, adds a Speech supposed to be delivered by the Lord ARCHON, or some of the Legislators. These Speeches, Mr. Toland says, are extraordinary fine, contain a world of good Learning and Observation, and are perpetual Commentaries on his Laws. In the *Corollary*, which is the Conclusion of the whole Work, he shews how the last Hand was put to his Commonwealth; which we must not imagine to treat only of the Form of the Senate and Assemblies of the People, or the Manner of waging War and governing in Peace. It contains besides, the Discipline of a National Religion, and the Security of a Liberty of Conscience: A Form of Government for *Scotland*, for *Ireland*, and the other Provinces of the Commonwealth; Governments for *London* and *Westminster*, proportionably to which the other Corporations of the Nation are to be modell'd; Directions for the encouraging of Trade; Laws for regulating Academies; and most excellent Rules for the Education of our Youth, as well to the Wars or the Sea, to Manufactures or Husbandry, as to Law, Physick, or Divinity, and chiefly to the Breeding and true Figure of accomplished Gentlemen. There are admirable Orders for reforming the Stage; the Number, Choice, and Business of the Officers of State, and of the Revenue, with all Sorts of Officers; and an exact Account both of their Salaries, and the ordinary yearly Charge of the whole Commonwealth, which for two rarely consistent Things, the Grandeur of its State, and the frugal Management of its Revenues, exceeds all the Governments that ever were. To this Account of the *Oceana* Mr. Toland adds that of its Antagonists. The first, he says, that made Exceptions to it was Dr. HENRY FERNE, afterwards Bishop of *Chester*. The Lady *Ashton*, our Author's Sister, presented him with one of the Books, and desired his Opinion of it, which he quickly sent in such a manner as shewed he did not approve of the Doctrine, tho' he treated the Writer and his Learning with due Respect. To the Letter that contained his

I

Judgment



Judgment a Reply was made, and some Queries sent along with it by Mr. *Harrington*, to every one of which a distinct Answer was return'd by the Doctor; which being again confuted by *Harrington*, he published the whole in the Year 1656, under the Title of *Pian Piano, or an Intercourse between H. Ferne, Doctor in Divinity, and James Harrington, Esq; upon Occasion of the Doctor's Censure of the Commonwealth of Oceana*. This, Mr. *Toland* owns, is a Treatise of little Importance. Without entring into the Merits of the Debate, or presuming to determine who had the better in the Argument, we may venture to affirm, that the Doctor was the genteeler, as well as the more intelligible Disputant: he is throughout calm and dispassionate, concise and perspicuous; Mr. *Harrington*, on the contrary, warm and peevish, tedious, and in his Expression too often harsh, verbose and heavy. The Reader will have a Specimen of his Reasoning in the following Answer to an Objection of the Doctor's upon a very delicate Point. The Doctor, in his Reply to *Harrington's* first Query, tells him, "He did not a little wonder at his Assertions and Inferences, *Pag.* 16 and 17 of his *Oceana*, † M 2 *the 7th* " where

† The Passages here censured are in the 49th and 50th Pages of Mr. *Millar's* Edition of the *Oceana*, and are as follow :

" The Church or Congregation of the People of *Israel* assembled in a military Manner, and had the Result of the Commonwealth, or the Power of confirming all their Laws, tho' proposed even by God himself; as where they make him King; and where they reject and depose him as civil Magistrate, and elect *Saul*. It is manifest that he gives no such Example to a Legislator in a popular Government, as to deny or evade the Power of the People, which were a Contradiction: but tho' he deservedly blames the Ingratitude of the People in that Action, he commands *Samuel*, being next under himself supreme Magistrate, to hearken to their Voice, and comforts him, saying, *They have not rejected thee, but they have rejected me that I should not reign over them*. But to reject him that he should not reign over them, was as civil Magistrate to depose him. The Power, therefore, which the People had to depose even God himself, as he was Civil Magistrate, leaves little Doubt but that they had Power to have rejected any of those Laws confirm'd by them  
" through-

“ where he speaks of the *Israelites* making God their  
 “ King, and their Power of rejecting and deposing  
 “ him as their civil Magistrate.” His Inference also,  
 he tells him, seems strange and infirm, “ That they  
 “ had Power to have rejected the *Mosaic* Institutions,  
 “ and that That only which was resolved (or chosen)  
 “ by that People was their Law.” This, he further  
 tells him, is so far from good Logick, that it falls  
 short of good Divinity; “ for it must suppose God  
 “ and the People on equal Terms at their entering that  
 “ Covenant; whereas God often (especially in *Deut.*)  
 “ shews his Right of commanding, and enforces  
 “ their Obedience to his Commands upon the ante-  
 “ cedent Obligations of his being the Lord their  
 “ God, his chusing them a peculiar People, his  
 “ bringing them out of *Egypt*.”

Now in Answer to this Mr. *Harrington* says, “ Al-  
 “ beit the Authority of proposing Laws appertains to  
 “ every Senate, as such, yet the Laws of the Com-  
 “ monwealth of the *Hebrews* having been all made  
 “ by an infallible Legislator, even God himself, the  
 “ Senate had no Laws in the Beginning to propose,  
 “ but came afterwards to propose, when those Laws  
 “ given in the Beginning came to need Additions;  
 “ for if you find (says he) the Kings upon such Oc-  
 “ casions as *David*, 1 *Sam.* vii. 2. and *Hezekiah*,  
 “ 2 *Chron.* xxx. proposing, and the People resolving,  
 “ was this likely to have been introduced by them?  
 “ Or if the People had the Result in the Monarchy,  
 “ must they not much more have had it in the Com-  
 “ monwealth? Wherefore the Authority of propo-  
 “ sing unto the People was derived by the King from  
 “ the Judge, by the Judge from the Sanhedrim, by  
 “ the Sanhedrim from *Moses*, and by *Moses* from  
 “ God: as *Exod.* xix. 5. where God giveth him In-  
 “ structions

“ throughout the Scripture. — But if all and every one of the  
 “ Laws of *Israel* being proposed by God, were no otherwise en-  
 “ acted than by Covenant with the People, then that only which  
 “ was resolved by the People of *Israel* was their Law.”



“ instructions for a Proposition unto the People; *Thus*  
 “ *shalt thou say unto—the Children of Israel,—If*  
 “ *you will obey my Voice indeed, and keep my Covenant,*  
 “ *then you shall be unto me a Kingdom of Priests: If*  
 “ *you will (not whether you will or no) you shall be*  
 “ *(which relates unto the future) unto me a King-*  
 “ *dom; that is, I will be your King. God having*  
 “ *given these Instructions unto his sole Legislator,*  
 “ *Moses came (accordingly) and called for the Elders of*  
 “ *the People, and laid before their Faces all these Words*  
 “ *that the Lord had commanded him. And all the Peo-*  
 “ *ple answered together (gave their Suffrage, nemine*  
 “ *contradicente) and said, All that the Lord hath spoken*  
 “ *we will do: and Moses returned the Words (that*  
 “ *is, the Suffrage, or Result) of the People unto the*  
 “ *Lord. Wherefore God was King in Israel by Co-*  
 “ *venant, proposed by himself or his Servant Moses,*  
 “ *and resolved by the People. Now that he was af-*  
 “ *terwards rejected by the People, when they chose*  
 “ *another King, that he should not reign over them,*  
 “ *1 Sam. viii. 7. are his own Words. And if in these*  
 “ *Words he shew plainly, that the People had Pow-*  
 “ *er to reject a Law that was not only proposed un-*  
 “ *to them, but resolved by them; then must it needs*  
 “ *be included, even in God’s own Words, that the*  
 “ *People must have had Power to have rejected any*  
 “ *thing that was proposed, and not confirmed by*  
 “ *them. And yet you tell me, (as he goes on address-*  
 “ *ing the Doctor) that this is so far from good Logick,*  
 “ *that it falls short of good Divinity. And why? be-*  
 “ *cause it must suppose God and the People on equal*  
 “ *Terms at their entring into Covenant. Then that a*  
 “ *King either cannot covenant, for Example, with*  
 “ *his Chandler to serve him with Wax, or that the*  
 “ *Chandler was upon equal Terms, or Hail-Fellow*  
 “ *well-met with the King, at their entering that Co-*  
 “ *venant, comes up to good Divinity. Such is the*  
 “ *Logick which you chop with me, &c.*

“ For if by the word *Terms* you understand the  
 “ Conditions of the Covenant, it is fair: as to these



“ indeed, the Parties covenanting are so far equal, that  
 “ they may equally will or chuse; else it were a Pre-  
 “ cept or Command, not a Covenant. But if by  
 “ the word *Terms* you understand the Dignity or  
 “ Power of the Parties, it is not fair, but an Equi-  
 “ vocation; for the Equality of the Parties in that  
 “ Sense is nothing at all unto the Equality of the Co-  
 “ venant.—In the former Regard, to talk of the  
 “ electing or deposing of God, *who is King, be the*  
 “ *Heathen never so unquiet*, were indeed impious; but  
 “ in the latter it is most certain, that he ruleth among  
 “ no other than a consenting, a resolving, a willing  
 “ People.”

The next that wrote against *Oceana* was *Matthew Wren*, eldest Son to the Bishop of *Ely*. His Book was entitled *Considerations*, and restrained only to the first Part of the *Preliminaries*. To this Mr. *Harrington* published an Answer in the first Book of his *Prerogative of popular Government*, where he enlarges, explains, and vindicates his Assertions. Mr. *Toland* leaves the Reader to judge, how unequal this Combat was, and after what manner he treated his Adversary: it was with great Rudeness and Contempt.

A third Opposer of *Oceana*, and the last Mr. *Toland* mentions, was *Richard Baxter*. It was against that Treatise he chiefly levelled his *Holy Commonwealth*, of which our Author, it seems, made so slight, that he vouchsafed no other Answer to it but half a Sheet of Cant and Ridicule: perhaps, because he could find no Reason to offer.

*The Prerogative of popular Government*, (above-named) which is the third thing in this Volume, consists of two Books. The former (in *Harrington's* own Words) concerning the first Preliminary of *Oceana*, enlarged, interpreted, and vindicated from all such Mistakes or Slanders as have been alledg'd against it under the Notion of Objections. The second, concerning Ordination, against Dr. *H. Hammond*, Dr. *L. Seaman*, and the Authors they follow. In which two Books is contained the whole Commonwealth of the *Hebrews*, or of  
*Israel*,

*Israel*, Senate, People, and Magistracy, both as it stood in the Institution by *Moses*, and as it came to be formed after the Captivity: also the different Policies introduc'd into the Church of *Christ*, during the Time of the Apostles.

The first Part of this Work, which, as we have already said, is a Confutation of Mr. *Wren's* Considerations, discusses the following Questions, viz. 1. Whether Prudence be well distinguished into ancient and modern? 2. Whether a Commonwealth be rightly defined to be a Government of Laws, and not of Men; and Monarchy to be a Government of some Man, or a few Men, and not of Laws? 3. Whether the Balance of Dominion in Land be the natural Cause of Empire? 4. Whether the Balance of Empire be well divided into National and Provincial; and whether these two, or any Nations that are of distinct Balance, coming to depend upon one and the same Head, such a Mixture creates a new Balance? 5. Whether there be any common Right or Interest of Mankind distinct from the Parts taken severally; and how by the Orders of a Commonwealth this may best be distinguished from private Interest? 6. Whether the *Senatus-consulta*, or Decrees of the *Roman* Senate, had the Power of Laws? 7. Whether the Ten Commandments proposed by God, or *Moses*, were voted by the People of *Israel*? 8. Whether a Commonwealth coming up to the Perfection of the Kind, comes not up to the Perfection of Government, and has no Flaw in it? 9. Whether Monarchy coming up to the Perfection of the Kind, comes not short of the Perfection of Government, and has not some Flaw in it? Under this Head the Author treats of the Balance of *France*; of the Original of a landed Clergy; of Arms and their Kinds. 10. Whether a Commonwealth that was not at first broken by herself, was ever conquered by the Arms of any Monarch? 11. Whether there be not an Agrarian, or some Law or Laws of that Nature, to supply the Defect of it in every Commonwealth: and whether the Agrarian, as it is stated in



*Oceana*, be not equal and satisfactory to all Interests? 12. Whether Courses or a Rotation be necessary to a well ordered Commonwealth? Under this Query is considered the Courses or Perambole of *Israel* before the Captivity, together with the Epitome of *Athens* and *Venice*.

These are very curious Subjects, and perhaps no Man ever living was a greater Master of them than our Author: He has in the handling of them shewn a wonderful Knowledge of all the ancient and modern Constitutions, and a surprising Sagacity in judging of their several Excellencies and Imperfections, and generally reasons upon them with great Exactness and Solidity: Had the Politeness of his Manner, and the Elegance of his Diction, been equal to his Erudition, he would in these Disquisitions, and the *Oceana*, have been a delightful, as well as a most instructive Writer. But I proceed to the second Book of *The Prerogative of popular Government*.

This Mr. *Harrington* styles, *A political Discourse concerning Ordination*. He divides it into five Chapters: The first by way of Introduction, explaining the words *Chirotonia* (popular Suffrage) and *Chirothesia* (laying on of Hands,) paraphrastically relates the Story of the Perambulation made by the Apostles *Paul* and *Barnabas* thro' the Cities of *Lycaonia*, *Pisidia*, &c. The second proves those Cities, or most of them, at the Time of this Perambulation, to have been under popular Government; Under this Head there is represented the whole Administration of a *Roman Province*. The third shews the Deduction of the *Chirotonia* from popular Government, and of the original Right of Ordination from the *Chirotonia*: Here we have a Draught of the Institution of the *Sanhedrim* or Senate of *Israel* by *Moses*, and of that at *Rome* by *Romulus*. The fourth traces the Deduction of the *Chirothesia* from Monarchical or Aristocratical Government, and the second way of Ordination from the *Chirothesia*: In this Section there is a Delineation of the Commonwealth of the *Jews* as it stood after



after the Captivity. The fifth debates whether the *Chirotonia*, us'd in the Cities mentioned, was (as is asserted by Dr. *Hammond*, Dr. *Seaman*, and the Authors they follow) the same with the *Chirothesia*, or a far different thing: In the Prosecution of this Enquiry are exhibited the divers Kinds of Church-Government introduced and exercised in the Age of the Apostles.

Our Author being, as Mr. *Toland* tells us, much importuned on all Hands to draw up an Abridgment of his *Oceana*, he at length consented; and so in 1659 printed it, under the Title of *The Art of Lawgiving*: In three Books. The first, which treats of the *Foundations and Superstructures of all Kinds of Government*, is an Abstract of his Preliminaries to the *Oceana*: and the third Book, shewing a *Model of popular Government fitted to the present State or Balance of this Nation*, is an exact Epitome of the *Oceana* itself, with short Discourses explaining the Propositions. The second Book between these two is, a full *Account of the Commonwealth of Israel, with all the Variations it underwent*: without this Book, *Toland* says, it is plainly impossible to understand that admirable Government, concerning which no Man wrote common Sense before *Harrington*. Whether *Harrington's* Idea of it were genuine, or, on the contrary, the most chimerical imaginable, may be judged by the Passages above quoted from the *Oceana*, and his Answers to *Wren*, which relate to an essential Part of that Constitution; they contain a Doctrine, that, certainly, at first Sight, seems as repugnant to common Sense as one could possibly deliver. However, our Author was so well persuaded of the Validity of every Circumstance of his Scheme, that he has set over the Preface of this Abridgment of it, as a Motto, *If this Age fails me, the next will do me Justice*: depending upon the well known Maxim of Truth being established by Time.

In this Preface he has, in a very plain and familiar manner, exposed the Grounds both of monarchical and

and popular Government, upon the Foundation of a Family being but a smaller Society or Nation, and a Nation only a greater Society or Family. He complains of Divines, and other strenuous Assertors of Monarchy, for dealing unfairly in this Matter, representing Family Government as purely monarchical, while it may no less properly be popular. "To shew  
" now the Nature of the monarchical Family, says  
" he, put the Case a Man has one thousand Pounds  
" a Year, or thereabouts; he marries a Wife, has  
" Children and Servants depending upon him (at his  
" good Will) in the Distribution of his Estate for  
" their Livelihood. Suppose then that this Estate  
" comes to be spent or lost, where is the Monarchy  
" of this Family? But if the Master was no other-  
" wise monarchical than by vertue of his Estate, then  
" the Foundation or Balance of his Empire consisted  
" in the thousand Pounds a Year.

" That from these Principles there may also be a  
" popular Family, is apparent: For suppose six or  
" ten, having each three hundred Pounds a Year, or  
" so, shall agree to dwell together as one Family;  
" can any one of these pretend to be Lord and Ma-  
" ster of the same, or to dispose of the Estates of all  
" the rest? Or do they not agree together upon such  
" Orders, to which they consent equally to submit?  
" But if so, then certainly must the Government of  
" this Family be a Government of Laws or Orders,  
" and not the Government of one, or of some three  
" or four of these Men.

" Yet the one Man in the monarchical Family gi-  
" ving Laws, and the many in the popular Family  
" doing no more, it may in this Sense be indifferent-  
" ly said, that all Laws are made by Men. But it is  
" plain, that where the Law is made by one Man,  
" there it may be unmade by one Man; so that the  
" Man is not governed by the Law, but the Law by  
" the Man; which amounts to the Government of  
" the Man, and not of the Law: whereas the Law  
" not being to be made but by the Many, no Man is  
" governed

“ governed by another Man, but by that only which  
 “ is the common Interest; by which means this a-  
 “ mounts to a Government of Laws, and not of  
 “ Men.

“ That, as he goes on, which is usually answer'd  
 “ to this Point is, that the six or ten, thus agreeing  
 “ to make one Family, must have some Steward; and  
 “ to make such a Steward in such a Nation, is to  
 “ make a King. But this is to imagine that the  
 “ Steward of a Family is not answerable to the Ma-  
 “ sters of it, or to them upon whose Estates (and  
 “ not upon his own) he defrays the whole Charge:  
 “ For otherwise this Stewardship cannot amount to  
 “ Dominion, but must come only to the true Nature  
 “ of Magistracy, and indeed of annual Magistracy in  
 “ a Commonwealth; seeing that such Accounts in  
 “ the Year's End, at farthest, use to be calculated,  
 “ and that the Steward, Body and Estate, is answer-  
 “ able for the same to the Proprietors or Masters;  
 “ who also have the undoubted Right of constituting  
 “ such another Steward or Stewards as to them shall  
 “ seem good, or of prolonging the Office of the  
 “ same.”

To this Treatise is adjoined a short Dissertation, or,  
*A Word concerning a House of Peers*: dated Feb. 20.  
 1659. The last Paragraph is an inductive Proof of  
*England's* being then a Commonwealth. “ To hate  
 “ the Name of a Commonwealth, says the Author,  
 “ or not to see that *England* can be no other, is as it  
 “ Men were in jest. It is ask'd of the Commons  
 “ what the Protector shall be, and he can be nothing  
 “ but what they will. It is ask'd of the Commons what  
 “ the other House shall be, and it can be nothing but  
 “ what the Commons will. The Commons are ask-  
 “ ed whose the Army, whose the Militia, whose the  
 “ negative Vote is; nor can these be otherwise deter-  
 “ mined than they please. The Commons are asked  
 “ whether they will make such a War, whether they  
 “ will pay such a Debt, whether they will advance  
 “ such a Sum; all which are entirely at their Discre-  
 “ tion:



“tion: therefore actually and positively *England* is a  
“Commonwealth.”

What follows in this Volume, so far as it agrees with Mr. *Toland's* Edition, is, a Collection of six political Tracts, written on several Occasions. The first is a Dialogue between *Valerius* and *Publicola*, exhibiting the true Form of a Commonwealth extracted expuris naturalibus. Secondly, *A System of Politics, delineated in short and easy Aphorisms*. Thirdly, *Political Aphorisms*. Fourthly, *Seven Models of a Commonwealth, ancient and modern, &c.* Fifthly, *The Ways and Means of introducing a Commonwealth by the Consent of the People*. Sixthly, *The humble Petition of divers well affected Persons; with the Parliament's Answer thereto*. The Doctrines the Author inculcates in all these, tho' dress'd up in different Forms to suit several Exigencies and Occasions, are the same with those which he had more copiously insisted on in the *Oceana*, *Prerogative of popular Government*, and *Art of Legislation*: but so diversified, by their peculiar Modification, and by Incidents arising from the Occurrences which brought them afresh into View, that they who have perused the larger Treatises may here find a new Entertainment. The *System* and the *Aphorisms* comprehend the whole Science of *Polity*, but without great Application of Mind they are in many Parts not to be understood, by reason of the Language, which is every-where harsh and obscure, and often inflated to a perfect Bombast.

When Mr. *Toland* had the Revival of Mr. *Harrington's* Writings, in order to select such of them as he thought worthy of a new Impression, he rejected from his Edition all such as he thought below the Talents and Character of that Gentleman. This was a Liberty which every body did not approve of; and it is a License (notwithstanding all he has said to justify it) which should never be taken, or with the utmost Caution; lest the World, thro' the Caprice of a Publisher, be deprived of things of real Value; or at least, of the Pleasure of observing the different Attitudes

tudes of great Genius's, the Mutations to which they are liable, or their Progress from the first Dawn to their meridian Lustre. Connoisseurs in Painting, tho' they are far from esteeming all the Performances of a *Raphael*, a *Titian*, or a *Coreggio* alike, despise none of them; the very meanest, of such Masters, have Excellencies worth preserving, besides the Delight they find in viewing the Contrast, if I may so call it, between the first and improved Manners of those divine Artists. I don't place Mr. *Harrington*, as an Author, upon a Level with the Persons I have here named, but as a Politician he may stand in the first Rank of political Writers; and therefore every thing whereby he illustrates Subjects of that Nature, must be acceptable to all that are especially studious of them: for the Gratification of such, Mr. *Millar* has now added, in an Appendix, all the Tracts that Mr. *Toland* omitted: I shall just transcribe the Titles of them.

I. *Pian Piano*: or, *Intercourse between H. Ferne, D. D. and J. Harrington, Esq; upon Occasion of the Doctor's Censure of the Commonwealth of Oceana.* II. *The Stumbling-block of Disobedience and Rebellion cunningly imputed by Peter Heylin unto Calvin removed, in a Letter to the said P. Heylin from James Harrington.* III. *A Letter unto Mr. Stubs in Answer to his Oceana weighed.* IV. *Politicafter: or, A comical Discourse, in Answer to Mr. Wren's Book, entituled, Monarchy asserted, against Mr. Harrington's OCEANA.* V. *Pour enclouer le Canon: or, The nailing of the Enemies Artillery.* VI. *A Discourse upon this Saying, The Spirit of the Nation is not yet to be trusted with Liberty, lest it introduce Monarchy, or invade the Liberty of Conscience: This he here undertakes to disprove.* VII. *A Discourse shewing, That the Spirit of Parliaments, with a Council in the Intervals, is not to be trusted for a Settlement, lest it introduce Monarchy, and Persecution for Conscience.* VIII. *A Parallel of the Spirit of the People, with the Spirit of Mr. Rogers, &c.* IX. *A sufficient Answer to Mr. Stubs.* X. *A Proposition in order to the proposing of a Commonwealth*



or Democracy. Lastly, *The Rota: or, A Model of a free State, or equal Commonwealth.*

I shall now to this Account of the Works of Mr. *Harrington* adjoin an Abstract of his Life, drawn up by Mr. *Toland*, and prefix'd to his Edition, as it is to this also.

He was descended of an ancient and noble Family in *Rutlandshire*, being great Grandson to Sir *James Harrington*; of whom it is observed by Mr. *Wright* in his *Antiquities* of that County, there were sprung in his Time eight Dukes, three Marquisses, seventy Earls, twenty-seven Viscounts, and thirty-six Barons; of which Number sixteen were Knights of the Garter.

He was born in *January 1611*. In his very Childhood he gave sure Hopes of his future Abilities, as well by his Inclination and Capacity to learn whatever was propos'd to him, as by a kind of natural Gravity; whence his Parents and Preceptors were wont to say, That he rather kept them in Awe, than needed their Correction: yet when grown a Man, none could easily surpass him for Quickness of Wit, and a most facetious Temper. He was entered a Gentleman Commoner of *Trinity-College* in *Oxford* in the Year 1629, and became a Pupil to that great Master of Reason Dr. *Chillingworth*. After considerably improving his Knowledge in the University, he was more particularly fitting himself for his intended Travels, by learning several foreign Languages, when his Father died, leaving him a Minor. Tho' the Court of *Wards* was still in Being, yet by the Soccage Tenure of his Estate, he was at liberty to chuse his own Guardian; and accordingly pitched upon his Grandmother the Lady SAMUEL, a Woman eminent for her Wisdom and Virtue. Of her and the rest of his Governors, he soon obtained Permission to satisfy his eager Desire of visiting the principal Parts of *Europe*.

His first Step was into *Holland*, then the chief School of martial Discipline, and (what touched him the more sensibly) a Place wonderfully flourishing under



der the Influence of Liberty. And here, no doubt, it was that he begun to make Government the Subject of his Meditations: for he was often heard to say, that before he left *England*, he knew no more of Monarchy, Anarchy, Aristocracy, Democracy, Oligarchy, or the like, than as hard Words whereof he learnt the Signification in his Dictionary. For some Months he listd himself in my Lord *Craven's* Regiment and Sir *Robert Stone's*; during which Time being much at the *Hague*, he had the Opportunity of further accomplishing himself in two Courts, namely, those of the Prince of *Orange*, and the Queen of *Bohemia*. This Princess entertained him with uncommon Favour and Civility on account of his Uncle the Lord *Harrington*, who had been her Governor; but more for the sake of his own Merit.

The Prince Elector also courted him into his Service, engaged him to attend him in a Journey he made to the Court of *Denmark*; and, after his Return from travelling, committed the chief Management of all his Affairs in *England* to his Care. Nor were the young Princesses less delighted with his Company; his Conversation being always extremely pleasant, as well as learned and polite; to which good Qualities those unfortunate Ladies were far from being Strangers, as appears by the Letters of the great Philosopher *Cartesius*, and by the other Writers of those Times.

Tho' he found many Charms inviting his longer Stay in this Place, yet none were strong enough to keep him from pursuing his main Design of travelling; and therefore he went next thro' *Flanders* into *France*, where having perfected himself in the Language, seen what deserv'd his Curiosity, and made such Remarks on their Government as best appear in his Works, he removed thence into *Italy*. He happened to be at *Rome* about *Christmas*; and going on a *Candlemas-day*, with several other Protestants, to see the Pope perform the Ceremony of consecrating Wax Lights; and perceiving that none could obtain any of those Torches, except such as kiss'd the Pope's Toe, (which he expos'd

pos'd to 'em for that purpose) though he had a great mind to one of the Lights, yet he would not accept it on so hard a Condition. The rest of his Companions were not so scrupulous; and after their Return complain'd of his Squeamishness to the King; who telling him he might have done it only as a Respect to a temporal Prince, he presently reply'd, that since he had the Honour to kiss his Majesty's Hand, he thought it beneath him to kiss any other Prince's Foot. The King was pleas'd with his Answer, and did afterwards admit him to be one of his Privy-Chamber extraordinary, in which Quality he attended him in his first Expedition against the *Scots*. He preferr'd *Venice* to all other Places in *Italy*, as he did its Government to all those of the whole World, it being in his Opinion immutable by any external or internal Causes, and to finish only with Mankind; of which Assertion you may find various Proofs alledg'd in his Works. Here he furnish'd himself with a Collection of all the valuable Books in the *Italian* Language, especially treating of Politics, and contracted Acquaintance with every one of whom he might receive any Benefit by Instruction or otherwise. After having thus seen *Italy*, *France*, the *Low-Countries*, *Denmark*, and some Parts of *Germany*, he return'd home into *England*, to the great Joy of all his Friends and Acquaintance. But he was in a special manner the Darling of his Relations, of whom he acknowledg'd to receive reciprocal Satisfaction. His Brothers and Sisters were now pretty well grown, which made it his next Care so to provide for each of them, as might render them independent of others, and easy to themselves. He took all the Care of a Parent in the Education of his Sisters, and wou'd himself make large Discourses to 'em concerning the Reverence that was due to Almighty God; the Benevolence they were oblig'd to shew all Mankind; how they ought to furnish their Minds with Knowledge by reading of useful Books, and to shew the Goodness of their Disposition by a constant Practice of Virtue. In a word, he taught 'em



'em the true Rules of Humanity and Decency, always inculcating to 'em that good Manners did not so much consist in a fashionable Carriage, (which ought not to be neglected) as in becoming Words and Actions, an obliging Address, and a modest Behaviour. He treated his Mother-in-Law as if she were his own, and made no Distinction between her Children and the rest of his Brothers and Sisters; which good Example had such Effects on 'em all, that no Family was more remarkable for their mutual Friendship.

He was of a very liberal and compassionate Nature, nor could he endure to see a Friend want any thing he might spare; and when the Relief that was necessary exceeded the Bounds of his Estate, he persuaded his Sisters not only to contribute themselves, but likewise to go about to the rest of their Relations to compleat what was wanting. And if at any time they alledg'd that this Bounty had been thrown away on ungrateful Persons, he would answer with a Smile, that he saw they were mercenary, and that they plainly sold their Gifts, since they expected so great a Return as Gratitude.

His natural Inclinations to study kept him from seeking after any publick Employments. But in the Year 1646, attending out of Curiosity the Commissioners appointed by Parliament to bring King *Charles* the First from *Newcastle* nearer to *London*, he was by some of them nam'd to wait on his Majesty, as a Person known to him before, and engaged to no Party or Faction. The King approv'd the Proposal; yet our Author would never presume to come into his Presence except in public, till he was particularly commanded by the King; and that he, with *Thomas Herbert*, (created a Baronet after the Restoration of the Monarchy) were made Grooms of the Bedchamber at *Holmby*, together with *James Maxwell* and *Patrick Maule*, (afterwards Earl of *Dunmoore* in *Scotland*) which two only remain'd of his old Servants in that Station.



He had the good luck to grow very acceptable to the King, who much convers'd with him about Books and foreign Countries. At his Command he translated into *English*, Dr. *Sanderſon's* Book concerning the Obligation of Oaths: but *Anthony Wood* ſays it was the King's own doing, and that he ſhew'd it at different times to *Harrington*, *Herbert*, Dr. *Juxon*, Dr. *Hammond*, and Dr. *Sheldon*, for their Approbation. However that be, 'tis certain he ſerv'd his Maſter with untainted Fidelity, without doing any thing inconſiſtent with the Liberty of his Country; and that he made uſe of his Inter'eſt with his Friends in Parliament to have Matters accommodated for the Satisfaction of all Parties. During the Treaty in the *Iſle of Wight*, he frequently warn'd the Divines of his Acquaintance to take heed how far they preſs'd the King to inſiſt upon any thing which, however it concern'd their Dignity, was no eſſential Point of Religion, and that ſuch Matters driven too far would inſallibly ruin all the Endeavours us'd for a Peace; which Prophecy was prov'd too true by the Event. " His  
 " Maſteſty lov'd his Company, ſays *Anthony Wood*,  
 " and, finding him to be an ingenious Man, choſe  
 " rather to converſe with him than with others of his  
 " Chamber. They had often Diſcourſes concerning  
 " Government; but when they happen'd to talk of  
 " a Commonwealth, the King ſeem'd not to endure  
 " it." Here, ſays *Toland*, I know not which moſt to commend, the King for truſting a Man of Republican Principles, or *Harrington* for owning his Principles while he ſerv'd a King.

After the King was remov'd out of the *Iſle of Wight* to *Hurſt-caſtle* in *Hampſhire*, *Harrington* was forcibly turn'd out of Service, becauſe he vindicated ſome of his Maſteſty's Arguments againſt the Parliament Commiſſioners at *Newport*, and thought his Conceſſions not ſo unſatisfactory as did ſome others. As they were taking the King to *Windſor*, he begg'd Admittance to the Boot of the Coach, that he might bid his Maſter farewel; which being granted, and he  
 prepa-

preparing to kneel, the King took him by the Hand and pulled him in to him. He was for three or four Days permitted to stay; but because he would not take an Oath against assisting or concealing the King's Escape, he was not only discharg'd from his Office, but also for some time detained in Custody, till Major-General *Ireton* obtained his Liberty. He afterwards found means to see his Majesty at St. *James's*, and accompanied him upon the Scaffold, where, or a little before, he received a Token of his Affection.

After the King's Death he was observed to keep much in his Library, and more retired than usually, which was by his Friends a long time attributed to Melancholy or Discontent. At length when they wearied him with Importunities to change this sort of Life, he thought fit to shew them at once their Mistake, and a Copy of his *Oceana*, which he was privately writing all that while: telling them withal, that ever since he began to examine things seriously, he had principally addicted himself to the Study of Civil Government, as being of the highest Importance to the Peace and Felicity of Mankind.

The Publication of this Book met with great Obstructions. Some of *Oliver's* Courtiers hearing it was in the Press, made so diligent a Search, that at last they seized the Sheets, and had them conveyed to *White-Hall*. All the Sollicitation Mr. *Harrington* could make was ineffectual to obtain a Restitution, till he recollected that *Oliver's* favourite Daughter, the Lady *Claypole*, acted the Part of a Princess very naturally, obliging all Persons with her Civility, and frequently interceding for the Unhappy. To this Lady, tho' an absolute Stranger to him, he thought fit to make his Application; and being let into her Anti-chamber, he sent in his Name, with his humble Request that she would admit him into her Presence. While he attended, some of her Women coming into the Room were followed by her little Daughter about three Years old, who staid behind them. He entertained the Child so divertingly, that she suffered



him to take her up in his Arms till her Mother came; whereupon he stepping towards her, and setting the Child down at her Feet, said, Madam, 'tis well you are come at this Nick of Time, or I had certainly stolen this pretty little Lady. Stolen her, reply'd the Mother! pray what to do with her? for she is yet too young to become your Mistress. Madam, said he, tho' her Charms assure her of a more considerable Conquest, yet I must confess it is not Love, but Revenge that prompted me to commit this Theft. Lord, answered the Lady again, what Injury have I done you that you should steal my Child? None at all, reply'd he, but that you might be induc'd to prevail with your Father to do me Justice, by restoring my Child that he has stolen. But she urging it was impossible, because her Father had Children enough of his own: he told her at last it was the Issue of his Brain, which was misrepresented to the Protector, and taken out of the Press by his Order. She immediately promised to procure it for him, if it contained nothing prejudicial to her Father's Government; and he assured her it was only a Kind of a political Romance; so far from any Treason against her Father, that he hoped she would acquaint him that he intended to dedicate it to him, and promised that she herself should be presented with one of the first Copies. The Lady was so well pleased with his manner of Address, that he had his Book speedily restored to him.

Mr. *Harrington* did not only endeavour to propagate Republican Principles by writing, he likewise laboured to promote them by stated Discourses at a nightly Meeting of several curious Gentlemen in the *New Palace-Yard at Westminster*. This Club was called the *Rota*. *Anthony Wood* says of it, " Their Discourses about Government, and of ordering a Commonwealth, were the most ingenious and smart that ever were heard; for the Arguments in the Parliament-House were but flat to those. This Gang had a ballotting Box, and ballotted how things



“ things should be carried by way of Essay; which  
 “ not being used or known in *England* before on this  
 “ Account, the Room was every Evening very full.  
 “ Besides our Author and *Henry Nevil*, who were  
 “ the prime Men of this Club, were *Cyriac Skinner*,  
 “ Major *Wildman*, Major *Venner*, *Charles Wolsley*,  
 “ afterwards knighted, (the same, I suppose, as wrote  
 “ *The Unreasonableness of Atheism*) *Roger Coke*, Au-  
 “ thor of the *Detection of the four last Reigns*, *Wil-*  
 “ *liam Poultney*, *John Andry*, *Maximilian Petty*, and  
 “ *Dr. Petty*, who was afterwards *Sir William*, *Sir*  
 “ *John Hoskyns*, and a great many others.—This  
 “ Club of Commonwealth’s Men lasted till about the  
 “ 21st of *February* 1659, at which Time, the seclu-  
 “ ded Members being restored by General *Monk*, all  
 “ their Schemes vanished, and there was an End of  
 “ their Assemblies.”

After the Restoration, Mr. *Harrington* continued to live in a peaceable manner at his own House, demeaning himself as became a Person blindly engaged to no Party or Factions. But tho’ his Life was retired, it was not solitary, being frequented with People of all Sorts, some with a malicious Design to fish something to his Prejudice, and others to gain Advantage to themselves by his learned Conversation, or to put him upon something towards the better Settlement of the Kingdom. Among these there was an eminent Royalist, who prevailed with him to draw up some Instructions for the King’s Service, whereby he might be enabled to govern with Satisfaction to the People, and Safety to himself: which being perform’d and sign’d with his own Hand, his Friend, after showing it to several of the Courtiers, found they did not approve a Scheme that was not likely to further their selfish Designs. At last he put his Paper into the Hands of a great Minister about the King; and how well our Author was rewarded for his good Intentions, we are now going to relate. About this Time he was busy in reducing his Policies into short and easy Aphorisms, yet methodically digested in their

natural Order, and suited to the most vulgar Capacities. Of this he made no Secret, and freely communicated his Papers to all that visited him. While he was putting the last Hand to this System, and as an innocent Man apprehensive of no Danger, he was by an Order from the King, on the 28th of *December* 1661, seiz'd by Sir *William Poultney* and others, and committed to the *Tower* of *London* for treasonable Designs and Practices. He had the written Sheets of his Aphorisms then lying loose on the Table before him, and understanding they intended to carry 'em to the Council, he begg'd the Favour that he might stitch 'em together; which was granted, and so remov'd with some other Papers to *Whitehall*.

He had no time given him to take leave of any body, but was strait convey'd to the *Tower*, where none were allow'd to come to his Sight or Speech. His Sisters were inconsolable; and the more so, the less they knew what was laid to their Brother's Charge. One of them, who on another Occasion had experienc'd the King's Favour, threw herself now at his Feet, and petitioned him to have Compassion on her Brother, who thro' a great Mistake was fallen under his Majesty's Displeasure: for as she was sure that none of his Subjects exceeded his Loyalty, so his Majesty might see he was not the Man they design'd, since the Warrant was for Sir *James Harrington*; whereas her Brother was never honour'd with such a Title by his Majesty's Ancestors, and he would not have accepted it from *Oliver*. To this the King made Answer, That tho' they might be mistaken in his Title, he doubted he might be found more guilty of the Crimes alledg'd against him, than he wish'd any Brother of hers to be. Then she press'd he might be examin'd before his Majesty, or be brought to a speedy Trial. Shortly after my Lord *Lauderdale*, Sir *George Carteret*, and Sir *Edward Walker* were sent to the *Tower* to question him about a Plot, which, they said, he had contriv'd against his Majesty's Person and Government. At this he was extraordinarily reviv'd,



not being able to divine before the Cause of his Confinement, and knowing himself wholly innocent of this Charge. He found means to transmit a Copy of his Examination to his Sisters, giving 'em leave to publish it; which they never did, but Mr. *Toland* has in that Account of his Life of which this is an Abstract.

Notwithstanding there did not, in the Course of it, appear the least Symptom of Guilt, but, on the contrary, all the Tokens that could be of his Innocence, he was still detained a close Prisoner; and Chancellor *Hyde*, at a Conference of the Lords and Commons some time after, charg'd him with being concern'd in a Plot, whereof one and thirty Persons were the chief Managers; at whose Meetings he was said to be often Chairman. But a Committee of Lords and Commons, after several Sittings, could make nothing of this imaginary Conspiracy, nor did they ever name Mr. *Harrington* in all their Reports.

His Sisters in the mean time being impatient to see him, and know his Condition, after several fruitless Petitions, obtained an Order of Council at last to be admitted into the *Tower*, where they found him barbarously treated by the Lieutenant, whom they softened into more Humanity with a Present of fifty Pounds under the Notion of Fees. By them he delivered a Petition to the King, setting forth his Innocence and Loyalty, and begging the Favour of a publick Trial, or a more easy Confinement. But neither of the things he requested could be procured for him. At length he petitioned the Parliament, shewing that he had lain a close Prisoner in the *Tower* for five Months upon a bare Suspicion of some Disaffection to the Government, which in all his Examinations did not in the least appear; and that he hop'd e'er that time, so to have clear'd his Innocence by a publick Trial, as to deserve his Liberty; but because he understood these Matters were in some measure represented to their House, he would not presume, without first



making his Application to them, to sue for his Freedom by other legal Means.

His Sister could get no Member to deliver this Petition, or to give her any Encouragement; some alledging that she was more likely to destroy than serve her Brother; and others, that by unseasonable pressing she might precipitate his Danger; whereas if he would be patient under his Sufferings, he might be safe in his Retraint. Then he advis'd her to move for his *Habeas corpus*; which at first was flatly deny'd, but afterwards when it was granted and duly serv'd, his Warder came one Day to his Sister's at *Westminster*, and acquainted them that between one and two o'Clock that Morning their Brother was put on board a Ship to be transported he knew not whither, without any time given him either to see his Friends, or to make Provision for Money, Linen, or other Necessaries. Nor could his Relations for a whole Fortnight, either at the *Tower*, or in the Secretary's Office, learn what was become of him, till they received a Note from himself on board one of the King's Ships then lying under *Hurst-Castle*, informing them that he believ'd he was bound for *Plimouth*. About a Month after he sent 'em word by another Letter, that he was landed on a kind of Rock opposite to *Plimouth*, call'd *St. Nicholas's Island*; whence he afterwards had frequent Opportunities of writing to 'em many pious and moral Admonitions, as well as Letters of Business and Entertainment.

But his close Restraining to this small Spot of Earth, where there was no fresh Water, and scarce any room to move his Body, quickly chang'd the State of his Health; this occasion'd him to petition he might be remov'd to *Plimouth*; which was granted, his Brother *William*, and his Uncle *Anthony Samuel*, obliging themselves in a Bond of 5000*l.* for his safe Imprisonment. Here he had not only the Liberty of walking on the *Hoe*, but was also us'd with extraordinary Respect by the Deputy-Governor of the Fort, *Sir John Skelton*, who frequently invited him to his  
Table,

Table, and much lov'd his Conversation. Among the other Acquaintance he made at *Plimouth*, one was Dr. *Dunstan*, who advis'd him to take a Preparation of *Guaiacum* in Coffee, as a certain Cure for the Scurvy, with which he was then troubl'd. He drank of this Liquor in great Quantities, every Morning and Evening; but after using it for some time, his Sisters, to their no small Amazement, receiv'd no more Answers to their Letters. At length Advice was brought 'em from his Landlady, that his Fancy was much disorder'd, and desiring somebody might come to look after him. Immediately one of them address'd herself to the Earl of *Bath*, then chief Governor of *Plimouth*, and inform'd him of his Prisoner's sad Condition. This noble Lord, who laid many Obligations on him before, and gave frequent Orders for his good Usage, went hereupon to intercede for him with the King, representing the Danger of his Life, if he were not remov'd from that unwholesome Place to *London*, where he might have the Advice of able Physicians: and the King was accordingly pleas'd to grant a Warrant for his Release, since nothing appear'd against him supported by good Proof, or probable Presumptions.

The next Day the Lady *Ashton*, with another of his Sisters, took their Journey towards *Plimouth*, where they found their poor Brother so transform'd in Body and Mind, that they scarce could persuade themselves it was the same Person. He was reduc'd to a Skeleton, not able to walk alone, slept very little, his Imagination disturb'd, often fainted when he took his Drink, and yet so fond of it that he would by no means be advis'd to forbear it. Dr. *Prujean*, and other eminent Physicians, greatly blam'd Dr. *Dunstan's* Prescriptions, — giving their Opinion under their Hands, that *Guaiacum* and the other drying things which he administer'd to his Patient in Coffee, were enough of themselves to beget Melancholy or Phrenzy, where there was no previous Disposition to it. A Rumour at *Plimouth*, that *Harrington* had taken  
some



some Drink, which would make any Man mad in a Month; the Surliness of his Doctor, and something spoken by a Maid that was put against his Will to attend him, made his Sisters suspect he had foul Play, lest he should write any more *Oceanas*. 'Tis certain, that (tho' his Recovery was never perfect) he mended finely as soon as he was persuaded to abstain from this Liquor. In less than a Month he was able to bear a Journey to *London* in a Coach; where he was no sooner arriv'd, but Sir *John Skelton*, who was then in Town, paid him a Visit. My Lady *Ashton* complaining to him that she had not timely Notice of her Brother's Distemper, he protested he would have sent her word of it, had not his Doctor assur'd him that he only counterfeited; and yet at the same time he made him take strong Doses of Hellebore, and God knows what besides.

He pass'd some time at *Ashted* in *Surry* to drink the *Epsom* Waters, by which he found no Benefit. At *London* he was put wholly under the Care of Dr. *Prujean*, who with all his Art could afford little Help to the Weakness of his Body, and none at all to the Disorder of his Mind, to his Dying-day. He was allow'd to discourse of most other things as rationally as any Man, except his own Distemper, fancying strange things in the Operation of his animal Spirits, which he thought to transpire from him in the Shape of Birds, of Flies, of Bees, or the like. And those about him reported that he talk'd much of good and evil Spirits, which made them have frightful Apprehensions. But he us'd, they said, sometimes to argue so strenuously that this was no deprav'd Imagination, that his Doctor was often put to his Shifts for an Answer. He would on such Occasions compare himself to *Democritus*, who for his admirable Discoveries in Anatomy was reckon'd distracted by his Fellow-Citizens, till *Hippocrates* cur'd 'em of their Mistake. Mr. *Toland*, upon such Grounds as he thinks very sufficient, and which he gives a particular Account of, supposes those Expressions which his Attendants



tendants believed to be Flights of a distempered Brain, and the Effects of Distraction, to be only metaphorical, but yet very just and sober Descriptions of the Operations of *Nature* in the animal System, which he maintained to work mechanically and mathematically: that his pretended Visions of Angels and Devil were nothing else but good or bad animal Spirits, and that his Flies and Bees were only Similitudes, whereby he used to denote the various Forms and Figures of those Particles which composed them.

What he thinks a much surer Symptom of his being delirious than what we have been mentioning, was his marrying in this Condition. The Lady was a very agreeable Woman, whose Person and Conversation he always admir'd; she was the Daughter of Sir *Marmaduke Dorrel* of *Buckinghamshire*, fam'd for Wit more than became her Pretensions to good Sense, had long liv'd among his Relations with the Respect of a Friend and a Sister; but now would needs change the Office of a voluntary Attendant for the Name of a Wife. It soon appear'd that this Match was not so much disinterested as she would pretend, which occasion'd some Difference between 'em; but they were quickly reconcil'd, and she was always treated by him afterwards with the highest Generosity, tho' she did not use him so handsomely when they were both young and healthy, and might have made a more seasonable Match than at this time. Towards his latter End he was subject to the Gout, and enjoy'd little Ease, but languishing and drooping a good while, he fell at last into a Palsy, and departed this Life at *Westminster*, the 11th of *September*, in the Year 1677, (leaving his Estate to his Brother's Children) and lies bury'd there in *St. Margaret's Church*, on the South Side of the Altar.

## ARTICLE XX.

SERMONS on several Subjects. By JAMES FOSTER. Volume II. London: Printed for John Noon, at the White-Hart in Cheapside; and John Gray, at the Cross-Keys in the Poultry. 1737. Octavo. Pag. 394.

THESE Discourses, sixteen in Number, are all of them elegant Dissertations on very curious, or very momentous Topicks. The first is on that of *Evil*, Moral and Natural; from *James* i. 17. After a proper Introduction, in which the Import of the Text is shewn, the Grounds of the Difficulty attending this Point assign'd, and some of the ancient Hypotheses assumed for the Removal of it stated and criticized; our Author observes, that it is apprehended to contain the main Strength of the *Atheistic* Scheme, and to imply a most formidable Objection against the very Being of a God; which renders the Consideration of it of vast Importance, and is a sufficient Reason for his attempting to clear it. In order thereunto he here enquires into the *Origin of moral Evil*, and endeavours to vindicate the Providence of God in the Permission of it: and then adds a few Observations concerning *natural Evil*.

The Question concerning the Rise and Continuance of *Evil* has, as Mr. Foster remarks, puzzled the greatest Wits of Antiquity; and, for many Ages, confounded the Reason and Skill of Philosophers, unenlightened by Revelation. But Christianity, he says, has presented us with an easy Way of solving the Difficulty † with respect to Mankind, (and the same may be

† How does this appear? Are there no Disputes upon this Head amongst Christians? Was it not for the Satisfaction of such that this very Discourse was intended? Surely Mr. Foster, when he preached it, did not suppose himself in an Assembly only of Atheists and Infidels. If Christianity presents us with so easy a Solution

be applied to all *intelligent Beings*) by informing us that they are rational and *free* Creatures, and that all moral Evil springs entirely from *their own Abuse* of their natural Liberty. Directly to this Purpose are the Words of St. James a little before the Text: *Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. That when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.* Now that this is the true Scheme, or that all those wrong Determinations and Pursuits which constitute *moral Evil*, were not *original* or *essential* to us, but owing to a voluntary Abuse of our Faculties, will appear to be very probable, if we set aside the Arguments from the Perfections of God, from taking a short View of human Nature itself. For what is human Nature? Is it not, says our Author, “A *rational Principle* conducting and governing the inferior Passions?” And therefore when the Passions prevail against Reason, must there not be a perverted and irregular State? Shall we form our Idea of human Nature from the *brutal* Part of it, or from the more noble and excellent, the *Intellectual*? *Nature* is a general Term to denote those Laws by which the Creator governs the Universe, and the *established Order*

lution of this Difficulty, how comes it yet to subsist in the Breasts of many understanding People who assent to the Truth of that? Nay, instead of being destroyed by Revelation, is it not still so strong as to pervert some from the Belief of that to downright Atheism? Is not one Part of the Difficulty, *Why was Man made an accountable Creature?* If so, the Christian Revelation does not extend to the whole of it; and if this Part be hard to resolve, as to many it seems, then Christianity does not afford an easy Solution of the Difficulty. But, in truth, instead of enervating the formidable Objections against the Existence and Goodness of God, which are founded upon the Consideration of *Evil*, the Gospel is thought by several greatly to enforce them; and to perplex rather than clear the Subject: to enforce the Objections, by assuring that inexpressible *Evil* of an eternal Hell; and to embarrass the Subject, by giving us such Ideas of the Dominion, Prevalence and Success of Satan, as cannot be very easily reconciled with the Omnipotence and Benevolence of the Deity.



**Order of Things.** Now this *Order*, as he proceeds, with respect to Mankind, is, “that the *Understanding*” and *Reflection* should preside over the animal Frame, “and regulate its Inclinations and Desires.” So that whatever in its Temper and Conduct is contrary to the Dictates of Reason, whatever is evil and vicious, is *inordinate*, and consequently *unnatural*.

Another thing our Author observes as a Preliminary to the Solution of the Point here canvassed is, that the *Liberty of human Actions* is to be assumed in the Debate of it, because all *moral Evil* plainly supposes it; and on any other Scheme, is no more than a *Weakness* and *Imperfection* of Nature, which has nothing criminal in it. And therefore the Scripture Account of it must be the only just Account, if there be indeed any such thing as *moral Evil*, or any other besides *natural Evil* in the Universe.†

And now Mr. *Foster* comes directly to shew us, how the Providence of God may be vindicated with respect to this corrupt and irregular Scene of things [to which we commonly give the Title of *Evil*.] I shall give the Reader his Reasoning almost altogether in his own Words, lest by altering them I should any way impair the Strength, or spoil the Beauty of it.

“The Possibility (says he) of moral Evil necessarily follows from supposing free Agents to exist, and that they are left to the Use of their Liberty. And since the latter is no more than suffering Creatures to act agreeably to their Faculties, and the Law of their Nature; the whole Enquiry is reduced to this single Point—Whether it be consistent

† Here, as in most other Discourses on this Subject, *Evil* is distinguished into two Kinds; Archbishop *King* has made a triple Division of it; whereas it is of but one simple Nature, tho’ capable of a vast Diversity of Modifications; nor can it be predicated in a strict and proper Acceptation of any but sensitive or intelligent Beings. In all others nothing is *Evil*, but as it is or may be the Occasion of *Evil* in the forementioned; and with respect to them nothing is so but as productive of painful Sensations: all Evil therefore being reducible to Pain, is, properly speaking, only natural.

“ sistent with the Perfections of God to create free  
 “ Agents. But now to which of the divine Attri-  
 “ butes is it repugnant to make such?—Not surely  
 “ to Justice, because such a Being may be easily con-  
 “ ceived to be vastly preferable to not being; nay, it  
 “ may, in many Circumstances be a very *desirable* and  
 “ *eligible* State: for Instance, where the Temptations  
 “ to Vice are so few and inconsiderable, that they are  
 “ not likely to have much Influence.† And, con-  
 “ sequently, ’tis so far from being in general incon-  
 “ sistent with the Notion, that the great Author and  
 “ Governor of the World is a righteous, or even a  
 “ benevolent Being; that it may itself be an undeni-  
 “ able Demonstration of his Goodness.\* If it be  
 “ urged, that allowing it may prove the Deity to be  
 “ benevolent, it is not, however, the wisest Way of  
 “ pursuing *the Good of the whole*; I answer, How can  
 “ we know that? Are we capable of comprehending  
 “ the vast Designs of an infinite Mind, or all the  
 “ Ends that may be answered in the Universe of Be-  
 “ ings, even by creating free Agents of different Or-  
 “ ders and Degrees?—Objections of this Kind,  
 “ which are in truth not levell’d against the Good-  
 “ ness of God, but against his Wisdom only, in ta-  
 “ king the most proper Methods to promote the ge-  
 “ neral Happiness, are Attempts to argue where we  
 “ have no Principles to proceed on. So that this  
 “ short

† In order to reconcile the making Man *free* with the divine Be-  
 nevolence it has usually been urg’d, that otherwise he would have  
 been incapable of *Reward*, and consequently of that exquisite De-  
 light which results from the Consciousness of having deserved well.  
 This is the Value of Liberty, the Ground of its *Eligibility* and  
*Desirableness*. But as the Reward and the Delight now mention-  
 ed must ever be in Proportion to the Temptations the Agent over-  
 comes, the Difficulties he surmounts, a State of Freedom must be  
 most *eligible* and *desirable*, when the Temptations to Vice are ma-  
 ny and considerable.

\* How, but on the Foundation above specified? which esta-  
 blishes what I have built on it. But after all, I wish, upon severe  
 Examination, this Notion of the Value of Freedom may not be  
 found a precarious Foundation both of its Eligibility, and of the  
 divine Benevolence.



“ short View of the Case evinces the general Notion  
 “ of free Agency, and consequently of the Possibili-  
 “ ty of moral Evil, to be neither a reasonable Ob-  
 “ jection against the Existence of a first Cause of all  
 “ things absolutely perfect, nor against the Belief of  
 “ of a wise and gracious Providence.” \*

But

\* It is not here (as our Author goes on immediately to observe) the Difficulty pinches. It is not the Nature, but the Adjustment and Situation of things that is objected. *Freedom and the Possibility of moral Evil* carry in them no manner of Contradiction to the divine Perfections; it is not pretended that they do. It is the placing free Agents in Circumstances wherein their Liberty may prove fatal to them; it is the not preventing *Evil*, or rather the ministering Occasion to its Birth, and suffering it to prevail. There may be the utmost *Freedom* and the utmost *Variety* without *Evil*. There may be thro’ all Eternity a *Possibility of moral Evil* without the Existence of it: to obviate that would be a proper Province of the divine Benevolence; a glorious Exercise thereof!

Suppose a Guest invited to an Entertainment where there was a great Diversity of Delicacies, might he not be free to chuse? Would there be no Scope for his Liberty, unless there were among them a Mixture of Poison, or unwholesome Food? Would he have Cause to complain of his Host for not interspersing such things as would destroy him, if tasted? Or would not his Host be suspected of Ill-will, or his Wisdom be called in question if he should do so, even although he had pointed them out, and given notice of their noxious Qualities? Why were they set there, if they were unnecessary? To try and employ the Eater’s Circumspection and Concern for his own Safety; and to give him an Opportunity of glorying and rejoicing in the Success. But were these chimerical Goods worth the Hazard of his Life? What if the Guest should be made to believe by some unsuspected Enemy, that his Host had, for some selfish Ends only, deceived him with respect to the things he had cautioned him against; that they were really the chief Dainties at the Table, and would afford him infinite Pleasure and Advantage in the eating; might he not be deceived by such Insinuations, and be tempted to his absolute Ruin; and then how could the Host be excused, or his Benevolence towards his Guest vindicated? especially if it were proved that he had foreknown what the sad Consequences of his Conduct in this Case would be; or that he stood by and suffered him to be ensnared without interposing, or warning him of the malevolent Designs of his Seducer. But would it not be yet harder to account for his Behaviour, upon the Principles of Wisdom and Goodness, if he should, upon his Guest’s actually poisoning himself, not only suffer him to endure the Misery thence naturally resulting, which he could easily, if he saw fit, alleviate and heal, and which one would be apt to deem an adequate Punishment of his Carelessness, Folly, or Contempt; but add thereto the  
 most



But Mr. *Foster* thinks, that, even in the Opinion of those who urge this Difficulty, the chief Strength of it does not lie here. He goes on therefore to vindicate the Conduct of Providence, with respect to the Original of Evil in the present Circumstances of Mankind, according to the Explication the Christian Religion has given of it, *viz.* That *by one Man Sin entered into the World, and Death by Sin*: The true Account of which he takes to be this. “That *A-*  
 “*dam*, who was formed perfect according to the *De-*  
 “*gree* of human Nature, with a healthful Body, and  
 “a clear and vigorous Mind, his *Reason* having an  
 “entire Command over his Affections, wilfully vio-  
 “lated the Law of his Trial; the Punishment of  
 “which, by the wise Appointment of his Creator  
 “was Death. Immediately upon this, and perhaps  
 “as the *natural Effect of the Transgression itself*,† his  
 “bodily Constitution became corruptible and mortal.  
 “And

most dreadful Tortures his Power could possibly inflict, or the unfortunate Patient sustain?

This is a brief, and indeed imperfect Sketch of the Objections I have frequently heard upon this Head, and which must be effectually removed by those who pretend to clear this Subject of its Difficulties. To go out of the Controversy with Triumph, and leave these in their Force and Vigor, is, as if a General should boast of conquering a Country, because he had plundered a few Villages, while the People of it were in full Possession of all the Garison Towns. It is the entire Abolition of them, I presume, that Mr. *Foster* promises in the ensuing Paragraphs.

† What Whimsies are not the most judicious Writers oblig'd to adopt, when they will undertake to account for unaccountable Things? This Notion our Author might have taken from Bishop *Burnet*, who, as I remember, made use of it long ago upon a similar Occasion. But what Ground is there for it in Scripture? None: nor is it of the least Service to the Argument. Indeed the History of the Fall affords us Reason to believe, the State of our Globe was then very different from that which obtained immediately after. The former might greatly conduce to Longevity, or, it may be, to Immortality; the latter might be inconsistent with one, and gradually destructive of the other. If we must assign a natural Cause of the Change in the human Constitution from Immortality to Corruption and Death; it should be that which the Scripture so apparently hints, and which is so obviously proper to produce such an Effect. Labour and Toil, with a Temper of the

“ And now being himself distempered and liable to  
 “ Death, he could convey no other than a mortal  
 “ Body to his Offspring. This Distemper in the ani-  
 “ mal Frame must of necessity affect the Mind, con-  
 “ sidering the Closeness and Intimacy of their Union;  
 “ — cloud the Understanding, and inflame the Passi-  
 “ ons; from whence arise Temptations to Vice.” It  
 may here be asked, How it agrees with the moral  
 Perfections of God, and especially with his *Goodness*,  
 to suffer all Mankind, through one Offence, to which  
 they were no way accessory, to fall under such Disad-  
 vantages with respect to the Practice of Virtue, and  
 such Temptations to Vice. This Mr. *Foster* thinks is  
 the Objection in its full Force, which he now pro-  
 ceeds to answer: only premising that the Disadvanta-  
 ges and Temptations here spoken of, are not, upon  
 this Scheme, inflicted as a *proper Punishment*, but are  
 only the *unhappy Consequences* of *Adam's Sin*; and  
 therefore, if it agrees in general with the Perfections  
 of God to place them in such a State without any Re-  
 gard to their own Demerit, it matters not whether  
 this be an immediate Act of Providence, or follows  
 in a Course of things which he has established. And  
 now he would have it considered,

“ First, That the absolute Goodness of God does  
 “ not oblige him to make all intelligent Beings of the  
 “ most perfect Order possible; with the highest De-  
 “ grees of Reason, Liberty, and moral Excellence.  
 “ Secondly, If it be suitable to our Idea of the di-  
 “ vine Benevolence, to make various Orders of intel-  
 “ ligent Beings, — there is not the least Improbability,  
 “ that infinite Wisdom, even in the Pursuit of the  
 “ *general Happiness*, is not most eminently display'd  
 “ in the greatest Variety of reasonable and free A-  
 “ gents. — Nay, that an indeterminate Variety, with  
 “ respect

Earth and its Atmosphere like what we now experience, will cor-  
 rupt such Bodies as ours, and mortalize them, without needing the  
 Assistance of the *forbidden Fruit*; the eating of which is what is  
 meant by the *Transgression itself*.

“ respect to their Capacities and Circumstances, is  
 “ not best *upon the whole*.

“ Thirdly, What may be *wise* and fit upon the  
 “ whole, can be doing no real Wrong to Particulars;  
 “ *i. e.* those free Agents, who belong to the lowest  
 “ Class, have no Cause to complain of being unright-  
 “ teously dealt with: seeing nothing will be required  
 “ of any Degree, but what is proportioned to its  
 “ Powers.——And thus the Difficulties which Man-  
 “ kind at present labours under are sufficiently ac-  
 “ counted for. For still Reason is the superior Prin-  
 “ ciple capable of regulating the Passions; and *Man*  
 “ is as able to yield that Service which is required of  
 “ him, as superior Intelligences are to perform their  
 “ Obligations.”

In this manner our Author thinks he satisfactorily  
 accounts for the divine Permission of *moral Evil*. He  
 now proceeds to do the same with regard to what we  
 call natural Evils; which he reduces to three Sorts:  
 either those which are common to all, as well as ab-  
 solutely necessary from the Frame and Constitution of  
 the Universe; or to penal Evils; or else to such as  
 are occasioned by Beings who act freely, and are the  
 voluntary Instruments of Evil to one another. With  
 respect to the first he desires us to consider,

“ That nothing is properly an Evil, which it is  
 “ unbecoming the Perfections of God to permit or  
 “ appoint, but what deserves that Character *upon the*  
 “ *whole*. And this we cannot pretend to say of any  
 “ that are of a limited Duration. They may tend to  
 “ the more solid and durable Happiness of Individu-  
 “ als (after several intermediate Consequences, which  
 “ we cannot now trace) as well as the general Good  
 “ of the Creation.——It must at least be past Dis-  
 “ pute, that what seems wrong in the present State  
 “ may be rectified in some future Scene of Existence;  
 “ and the present Pain be vastly overbalanced by the  
 “ succeeding Pleasure.——And this we may fairly  
 “ presume will be the Case.



“ Further, a deal of what we call *natural Evil*  
 “ springs from things of singular Use, as *Air, Wa-*  
 “ *ter, Fire, Lightning, &c.* The Appetites of Hun-  
 “ ger and Thirst are uneasy Sensations; but yet of  
 “ great Advantage to warn us when Nature wants  
 “ to be repaired. Our painful Perceptions not only  
 “ give us a friendly Warning of bodily Disorders,  
 “ but in a good measure point out the Nature of  
 “ them; and consequently direct to the right Method  
 “ of Cure, &c. &c.\*

With Reference to penal Evils (which compre-  
 hends a very considerable Part of what we term *natu-*  
*ral Evils*) Mr. *Foster* would have us to observe,  
 “ That these are absolutely requisite to check the  
 “ Growth of Vice; and by that means to secure  
 “ the Rectitude and supreme Happiness of the moral  
 “ Creation: and taken in this extensive View, they  
 “ appear to be necessary in the Government of a per-  
 “ fectly good Being.

Finally, as to the last sort of Evils, our Author says,  
 “ The Possibility of them certainly follows on suppo-  
 “ sing free Agents to exist. — That the Permission  
 “ of them, if God may, as has been shewn, wisely  
 “ form such Beings, must be entirely reconcileable  
 “ with the most honourable Idea we can form of  
 “ him; since it is in Fact nothing more than the lea-  
 “ ving them to the Use of their Faculties. And that  
 “ the Mischiefs hereby occasioned may be redress’d  
 “ in another State, and unspeakably to the Advan-  
 “ tage of the innocent Sufferer.”

I think the Reader has here seen the whole of Mr. *Foster*’s Argument in behalf of the Deity, against the Objections, that so naturally arise to his Wisdom and Goodness, from the Existence of Evil. But he is aware, and very justly, that some Objections may be offer’d to his Reasoning: or, in other Terms, that his

\* There is a good deal more in the same Strain; but it is a way of talking upon this Subject so very insignificant, that I wonder an Author of so much Discernment as our’s, should copy it from Writers of less Judgment.

his Solution wants further solving. For thus he says, I am aware it will be objected to what has been hitherto offered, that allowing present Evils may be overbalanced by future Good; that many natural Evils may be useful, and even necessary, in the present State; and that upon the Supposition of moral Evil, *penal* is fit and reasonable, yet all this will not reach the main Difficulty. — “For why was such an imperfect  
 “System of Creatures brought into Being? What  
 “need of mere Animals, tormenting to themselves,  
 “and injurious or destructive to others; even to rational Beings of a superior Order, who in their  
 “turn, tyrannize over, oppress, and are necessitated  
 “to destroy the *Brute* Creatures? What need of  
 “such a Race as Men are, clog’d with Bodies that  
 “are a constant check upon their reasoning Powers,  
 “and expose them to numberless Wants and Miseries? Creatures of such limited moral Faculties,  
 “such strong Passions, such hurtful Inclinations?  
 “Might not all this have been otherwise? Might not  
 “the material World have been so framed, or at  
 “least so governed, as not to cause necessary and unavoidable Evil to any of its Inhabitants?” In these Queries Mr. *Foster* thinks the whole Force of the Objections relating both to *moral* and *natural* Evil is collected. He sets himself to answer them. As how? Why by a very short Recapitulation of what he had already advanced. The Truth is, if these Queries are not likewise a mere Recapitulation of the objective Part of the preceding Paragraphs, Mr. *Foster* may here be said to have plac’d the Cart before the Horse; else we should have found them at the Beginning of the Sermon, and not have had the Solution urged before the Difficulty in all its Strength was proposed. — But I proceed now with more brevity, to give the Reader an Idea of the rest of the Discourses in this Volume.

The second demonstrates *the true Principle of Virtue*, from those Words of the Psalmist, *O how I love thy Law! It is my Meditation all the Day.* Psal. 99.

97.\* It begins with censuring the Extremes People run into concerning this Point; some making the intrinsic Equity and Rectitude of Virtue the only proper Motive to the Practice thereof; throwing a Contempt on all others, such as Hope of Reward, or the Command of the Creator; while others again talk scarce of any thing but Rewards; and a third sort there are who describe the Regard that is due to the Authority of God, and the Obligation to promote his Glory, not only in a way discouraging to Virtue, and the Pursuit of Happiness, but confused and incomprehensible. For the Explication and Settlement of this Matter therefore he here shews,

First, That the Love of Virtue for itself, a Regard to the Authority of God, and a strong Desire and earnest Pursuit of private Happiness, are perfectly consistent Principles of Action; and therefore ought not absolutely, and in general, to be opposed to each other. Secondly, That they are all three just and rational Principles. And, Thirdly, That they are indeed inseparably connected.

If they are not consistent with one another; it must be, ‘either that Virtue is contrary to the Will of God, ‘—or that God has no Right to command what is fit ‘and good in itself—or else that he is arbitrarily resolved, as an Instance of despotic Sovereignty, that no ‘Regard shall be paid to the Reasonableness and Equity of his Laws, but only to the Authority that has ‘imposed the Observation of them.’ All these he evinces to be unjust and extravagant Suppositions.

That they are all just and rational he thus proves, “That the Love of Virtue is a rational Principle, must “be

\* So long as the Fashion holds of taking a Text (as we say) before Sermon, there ought to be some Connection between them (as no Doubt there is some here); the latter should spring from the former as a Plant from its proper Seed: But it is certain, one would, at first Sight, as little expect the following Discourse from the foregoing Words, as a Man, ignorant of Nature, would suspect a Pipin contained an Apple Tree: for who could so much as hope for a compleat Discovery of the true Principle of Virtue, that has been so much debated, in a bare Declaration of *David's* loving God's Law, and frequently meditating upon it?



“ be as certain as that Virtue is in itself amiable, and  
 “ a real Good; and if it will be eternally amiable,  
 “ and the Source of most substantial Pleasure, the  
 “ Esteem of it for its own sake, must be an immu-  
 “ tably right Principle of Action.—Again, a Re-  
 “ gard to the Authority of God must also be highly  
 “ reasonable, if he be the Creator of the World, on  
 “ whom all Beings absolutely depend, and governs  
 “ with Wisdom, Goodness and Equity. And if the  
 “ Relations of Creatures, Dependents and Benefi-  
 “ ciaries be unalterable, and the above Attributes be  
 “ essential to the Deity, this likewise must be an un-  
 “ changeable Principle of Right.—Finally, A Re-  
 “ gard to our supreme Happiness is evidently reason-  
 “ able, because it may be presumed with the strongest  
 “ Probability, from the Wisdom and Goodness of  
 “ God, that this was his principal Design in our  
 “ Formation.—’Tis an immutable Act of Reason,  
 “ because ’tis in pursuance of an eternal Dictate, an  
 “ uncontrollable Instinct of Nature.

Farther, that these Principles are not only consist-  
 ent with one another, and just, but even inseparably  
 connected, he thus argues: “ The Approbation of  
 “ Virtue in any Instance, because it is fit in itself,  
 “ must necessarily infer a Regard to every thing that  
 “ is fit in itself. Again, the Love of Virtue for it-  
 “ self, cannot be separated from a Regard to our own  
 “ Happiness; for surely it cannot rationally mean,  
 “ esteeming and admiring it for an abstract Beauty,  
 “ distinct from its Use.”

Our Author considers this Matter in another Light,  
 fixing the *Authority of God* as the first Principle in his  
 Reasoning, and finds the same general Conclusion to  
 follow in this Way as in the foregoing.—“ And thus  
 “ it appears, he says, that these three Principles co-  
 “ incide, and form, in a manner, but one; having  
 “ the same Foundation of Reason, being uniform in  
 “ their Operation, and conspiring to one common  
 “ End.”

The Sum of the whole is, “That to obey solely  
 “ from the Dread of Authority, or the Hope of a  
 “ Reward, without an inward Affection for Virtue,  
 “ is mean and mercenary. On the other hand, to  
 “ practise Virtue only for its abstract Fitness and Beauty,  
 “ without any regard to the divine Command, is  
 “ an inexcusable Defect in our Duty to the supreme  
 “ Being. But he who acts jointly from Principles of  
 “ Reason, from Motives of Piety, and from a View  
 “ to his own highest Interest, is the truly and only  
 “ *moral, wise, and religious* Person.”

The third and fourth *Sermons* are on *The Nature, divine Original, and Authority of Conscience*: from *Acts* xxiii. 1. Conscience is a Faculty peculiar to Rational Beings; that, as Mr. *Foster* here says, “in the  
 “ most essential and considerable Branches, easily discerns, and strongly dictates, *Right and Wrong*, and  
 “ the Difference of *Good and Evil*; and thus appears  
 “ to have been design’d to be a *Light* in their Minds,  
 “ an intimate and perpetual *Monitor*; and by its approving and condemning, which causes either *Serenity and Self-Enjoyment*, or *Shame, Remorse, and Terror*, it appears likewise to be constituted,  
 “ in a great Degree, the natural Rewarder of Virtue  
 “ and Punisher of Vice.” — In discoursing farther on this Subject, he first enquires particularly, what we are to understand by *Conscience*; what Foundation it has in Nature; what is its Office, its real Authority, and Use. Secondly, What we must understand by a *good Conscience*. Thirdly, (which is an Enquiry that the Case of *St. Paul*, who speaks in the Text, plainly directs to) he examines, how far an *erroneous* Conscience can deserve the Character of a good one; especially, where it excites to immoral, or approves of unjust or cruel Practices, as acceptable Services to the God of Truth and Mercy.

Under the first of these Heads, Mr. *Foster*, after repeating with some Enlargement what is above-said of Conscience, sets himself to answer a Libertine Objection relating to this Point: some may say, “How  
 “ is

“ is it proved that Conscience is so sacred a Principle,  
 “ originally planted in human Nature, and not an ac-  
 “ quired Habit, sown in our Education, and esta-  
 “ blished by Custom and Prejudice? Nay, what is  
 “ it, in many Instances, but a more venerable Name  
 “ for extravagant Fancy and Presumption?” To this  
 latter Query our Author replies first, and shews the  
 Absurdity of the Supposition it contains by asking,  
 “ Should we conclude that there are in Nature no  
 “ right Principles, because wrong ones are often en-  
 “ tertained and built upon? Because Error frequently  
 “ prevails, is there no Truth? Because Sophistry  
 “ oft-times passes for solid Reasoning, is there no such  
 “ thing as right Reason? &c. All this must be ad-  
 “ mitted, and there is neither Reason, nor Truth,  
 “ nor a Difference in Things, if there be any Weight  
 “ in this Query.”

With respect to the former Part of the Objection,  
 and to prove that Conscience is a divine and original  
 Principle, he argues, “ That there is an intrinsic and  
 “ essential Difference in Actions and Characters is self-  
 “ evident. Just and Unjust, Benevolence and Cru-  
 “ elty, cannot possibly convey the same Ideas.—  
 “ Men of all Degrees, of all Nations and Complexi-  
 “ ons agree in distinguishing them, and in ascribing true  
 “ Excellence to Justice, Goodness and Mercy; and  
 “ affixing to the contrary Vices, Ideas of Reproach  
 “ and Horror. And can any thing (as he demands)  
 “ be a more probable Presumption, That Conscience  
 “ is original to the human Constitution? Neither  
 “ Custom nor Superstition have ever had such an uni-  
 “ versal Effect. The Wise have ever secretly derided  
 “ established Follies, but the most eminent of them  
 “ have always thought most sublimely of moral Vir-  
 “ tue.—It may be added, that all the *Criteria* of na-  
 “ tural Affections are applicable to Conscience; and  
 “ if that cannot be proved to be natural and implant-  
 “ ed by God, nothing else can.” Some Objections  
 may still be urged from Fact, and the Practice of a  
 great Part of Mankind, who act in direct Opposition



to what Conscience is said universally to intimate, or who have suppressed, and in a manner extinguished, natural Conscience; our Author does not conceal them, but evinces their utter Invalidity; and then adds some very judicious Remarks to enforce what he had before suggested for the Proof of his Doctrine.

And since it appears upon the whole, (as he adds) from our Reasonings, Sensations, and Experience, that Conscience is a Part of the primitive moral Constitution of human Nature; from hence may fairly be deduced its Supremacy, its Office of Jurisdiction and Government. “If there be such a Principle existing  
“at all, by divine Ordination, it must be its Place to  
“command. For nothing is more plain from the  
“Nature of Things, than these two Propositions,  
“viz. That Passion cannot rightly command, but  
“may be subject: and, on the contrary, That moral  
“Judgment and Reflection cannot, with any Pro-  
“priety, be subject; but where-ever it resides clear  
“and unclouded, it may and must command.” When this is the Case, there is a glorious and delightful Harmony between the several Powers and Principles in our Nature. In consequence of which, Man appears in a Station of high Dignity,—as a wise, noble, and God-like Creature.

Mr. *Foster* now proceeds, Secondly, to enquire what we are to understand by a good Conscience. And this, he says, will be soon apprehended when the Meaning of the Phrase itself is explained. “When  
“*Goodness* is attributed to Conscience, it may either  
“signify the Clearness, Uprightness, and Force of  
“its Determinations, or the Pleasure that springs  
“from it; *i. e.* in other Words,—Rectitude of Con-  
“science, or Peace of Conscience.” Here he goes on to shew, what is requisite to the Goodness of Conscience in each of these respects; and then, on the contrary, by what Steps Conscience is degraded and stifled; and closes this Head with some exhortatory Precepts for preventing so sad an Issue.

It now remains to examine the Pleas of an erroneous Conscience for the Character of a good one; and especially when it excites Men to immoral, or approves of barbarous Practices, as grateful Services to God. This is highly worthy of a particular Discussion; since it must, in a great measure, determine personal Virtue, and its just Claim to a Reward.— Here follows an Abstract of what Mr. *Foster* offers for the Solution of this Enquiry.

“ First, No Error can totally excuse from Guilt  
 “ but what is invincible.—Invincible Error strictly  
 “ signifies that which arises from a natural Incapacity  
 “ of knowing better; or from the want of adequate  
 “ Means of Knowledge. But in a moral Constructi-  
 “ on all Errors may be termed so, which it is not  
 “ reasonable to expect, taking in every Circumstance,  
 “ that a Person should avoid.—So that when it is af-  
 “ firmed, that only invincible Error will totally ex-  
 “ cuse us from Guilt, the Meaning is,—That nothing  
 “ will entirely excuse us, but what argues a thorough  
 “ Honesty; nothing that we might and ought to  
 “ have prevented, and which is owing to the volun-  
 “ tary Neglect and Abuse of our own Powers.—  
 “ Should it be said, that allowing invincible Error to  
 “ excuse from Guilt, yet an erroneous Conscience  
 “ can no way be called a good one, which is corrupt  
 “ in its most important Decisions, and prompts to so  
 “ many flagrant Enormities.—It may be answer-  
 “ ed, that it is undoubtedly evil in these respects:  
 “ yet, supposing its Errors invincible, it is so no o-  
 “ therwise than as all the accidental Infirmities and  
 “ Misfortunes of human Nature are *Evils*. But, not-  
 “ withstanding, it may, in the moral Consideration of  
 “ it, be denominated *good*, while its Mistakes are  
 “ owing to Circumstances that are consistent with  
 “ the strictest personal Virtue, and an incorrupted In-  
 “ tegrity of moral Character.

“ Secondly, Exactly in the Degree in which its  
 “ Error is avoidable, the Goodness of the Conscience  
 “ must be diminished, for so far the Error is volun-  
 “ tary:



tary: this is obviously the Converse of the foregoing Head.—All Error is voluntary, as the Causes of it are so. These are, *imperfect* and *superficial Enquiry*,—absolute *Indifference* and *Inattention*, *Pride*, *Prejudice*, *Obstinacy*, or *sensual Passions* darkening and controlling the Judgment; which, besides their Tendency to produce the two former Causes, are more criminal than either of them, considered abstractedly; as they argue not only the Want of that good Temper which should be in human Nature, but the strong Prevalency of an evil one.—But the worst Cause of all is, *an unnatural Bias to Immorality*, contracted thro' irregular Inclinations, and the Love and Pursuit of Evil.

Thirdly, There are Cases supposable, in which a Man may act agreeably to the Persuasions of his Mind, and yet be justly said to have an evil Conscience: These are when the Causes of Error, just now mentioned, are suffered to prevail, or to influence.

Lastly, when a Conscience is so erroneous as to direct to flagrant Immoralities, there is a great Degree of Probability, that the Error proceeds from some vicious Prejudice, which must render it highly criminal. The Reason of which is, that there is implanted in human Nature a quick and strong Sense of Good and Evil, with respect to their general and more remarkable Distinctions, which can scarce be eradicated by the utmost Endeavours to impose upon ourselves, nor even by the Prejudices of Vice. When any Religion, therefore, has so strange an Effect, as to obliterate this deep Impression, and the Authority of God is prostituted to supplant the Laws of Nature; we may justly enquire, with respect to such, if they have the proper Faculties of Men, Where is the right Exercise of Reason? or, What is become of their Honesty."

The whole Inquiry is brought to a Point, by an Application to the Case of *St. Paul*: He had been a zealous



zealous and inflexible Persecutor.—He commenc'd so, as soon almost as he was capable of engaging in Business, or of being concerned in publick Transactions.—He pursued those Methods of Cruelty and Injustice a long Time. — And yet he says in the Text, that he had *lived in all good Conscience before God, until that Day*. In his own Opinion then he must have done so while he was stained with the Blood of the innocent, and acting the Part of a raging and merciless Oppressor.—But could such a Conduct be justified upon any Principles of Virtue and Religion? By no means. And so the Apostle has directly intimated to us, by stiling himself very reproachfully on account of it.—But how then could he affirm with Justice, that he had lived in all good Conscience? No other way, to be sure, than by considering his Conscience as good, only in one single View, *i. e.* as he acted with a good Intention, and steadily pursued what his erroneous inward Guide directed him to as Right.—However, tho' he seems to have offered it as some Extenuation of his Guilt, that the Enormities he had committed proceeded from Ignorance; it is evident, notwithstanding, that he thought his Ignorance, and the Prejudices he laboured under, to have been in a great measure voluntary:† since he could

† In order to reconcile some Expressions of *St. Paul*, our Author here seems to play fast and loose. If *St. Paul's* Ignorance and Prejudices were in *a great measure voluntary*, his Conscience must, according to what has been advanced in this Discourse, be in a great measure a bad one; and then I don't see how he could, if he was conscious of its having been so, speak with so much Assurance and Boldness concerning his own Integrity as he does in the Text. On the other hand, upon a Survey of *St. Paul's* Circumstances, his Ignorance and Prejudices appear manifestly to have been, *morally speaking*, involuntary, and invincible; *i. e.* as *Mr. Foster* has stated it himself likewise in this Discourse, "It was not reasonable to expect, taking in every Circumstance, that he should avoid them: Or, it was highly probable he would fall into the erroneous Course he did, from his Education, and the Force of Example; from the want of Motives to examine, and Helps to judge rightly." \* And then *Mr. Foster* should not suppose as he here does, since it supposes *St. Paul* to judge wrongly of himself.

\* See Page 219.

could with no colour of Reason have charged himself with being the Chief of Sinners, if he had either been *invincibly ignorant* of the Infamy of his Offences, or his Will had no Concern in the Commission of them.—And thus, says our Author, this whole Affair is easily reconciled, by laying together all that St. *Paul* hath said of himself; and it perfectly agrees with the general Account that has been given, of the Innocence or Sinfulness of an erroneous Conscience, in the preceding Discourse.

The fifth Sermon proves the Influences of the Spirit to be entirely persuasive and moral; and its Fruits of the same kind with the Dictates of natural Conscience. From *Ephes.* 5. 9. We may talk of this Point as a Mystery, in a sublime Strain and without Ideas (our Author says) as long as we please. However, if we reflect impartially, we shall, he believes, find it impossible, that rational Creatures should be moved to any Branch of Virtue and right Behaviour, but according to the Scheme he has here laid down, *viz.* ‘ That the Assistances which we receive from  
 ‘ the Spirit, either in the attempting, or perfecting,  
 ‘ the Reformation of evil Habits and Practices, and  
 ‘ throughout the Course of a religious Life, are entirely rational, and can have only a persuasive and  
 ‘ moral Influence. They co-operate with our own  
 ‘ deliberating and reflecting Powers, illuminate, improve, and convince the Understanding; and by representing in a clear View important Principles, and  
 ‘ Motives adapted to our Constitution as intelligent  
 ‘ Beings endued with Freedom, they inspire good  
 ‘ Resolutions, and carry them on to such a Degree of  
 ‘ Strength and Constancy, as at length surmounts all  
 ‘ Diffi-

But indeed I believe St. *Paul* never thought of himself, in the Case before us, as Mr. *Foster* here makes him to do; because it appears to be entirely repugnant to what he says of himself, *Acts* xxvi. 9. and because it is no way probable that Christ would have wrought so illustrious a Miracle for his Conversion, if he had not known him to have been actuated by *morally* invincible Prejudices; as the Apostle himself suggests, *Tim.* i. 13. not to mention other Passages that seem to support this Notion.

‘ Difficulties, and renders the Ways of Piety and universal Righteousness easy and delightful. This is undeniably the Case, as to the Aid and Encouragements afforded to Mankind by the external Revelation of the Gospel. And if at any time God is pleased to have a direct and immediate Communication with the Mind, or appoints the same to be maintain’d by any particular Being as his Angel and Minister; no other Account can be given of it, consistent with his Wisdom, and the harmonious Operation of his Providence, than this.—That it is in a way agreeable to the Frame of human Nature, gentle, soft, and persuasive, not controuling or obstructing the free Use of Reason, but, by the Help of the Understanding alone, influencing the Will, and moderating all the Affections.’

This is an excellent Discourse. The Author has treated the Subject with great Perspicuity and Judgment. The Doctrine he has advanced is of unspeakable Use, as the due understanding of it is necessary to guard many of the best and most conscientious Christians, who are of calm and dispassionate Tempers, from those melancholy Apprehensions of their own Want of devout Affections, and consequently of true Piety, and of their being destitute of divine Influences, which are too apt to imbitter their Lives, and utterly destroy their spiritual Peace and Tranquillity.

The sixth Sermon is on Anger. From *Ephes.* iv. 26. Here Mr. *Foster* enquires, First, In what Cases Anger is a lawful Principle, or how far it may be innocently indulged. Secondly, When it becomes sinful, or is indulged immoderately. And, in the third place, He proposes some Remedies against the Excess of this Passion.

As an Introduction to the first Head, he shews in general, that Christianity does not absolutely disallow of Anger; and reconciles those Passages of the New Testament with this Assertion, which seem to contradict it. He comes afterwards directly to settle the Law-



Lawfulness of it; in order to which he examines how far it may be called a natural Passion, *i. e.* interwoven with the very Frame of human Nature. Then he describes it to be, ‘ An Emotion and Displeasure of Mind, on an Apprehension of some Wrong intended, or executed, against ourselves, or others, for whom we are concerned; and such a Resentment of the Injury, as excites us to procure the Punishment of the Offender—— so far as it is necessary for Self-defence, for our future Security, and to promote the general Peace, good Order, and Welfare of Society.’ The first Part of this Description only relates to the Nature of the Passion itself; the latter pointing out the End it was intended to serve; which End must also be consider’d as the just Bound of every angry Resentment.

When he has at large shewn how, and in what Instances Anger is reasonable, he proceeds, secondly, to inquire when it becomes sinful. I shall just mention the Heads of this Part of the Discourse. 1st, The Passion of Anger has an undue Prevalency, when it breaks out with Violence, on every seeming Provocation; when the most trifling Circumstance will blow it up into a Flame. 2dly, It is undoubtedly criminal, when it exceeds the Nature of the supposed Injury by which it is excited. 3dly, It is so likewise, when it exceeds with respect to its Duration. As also, 4thly, When it is unseasonable, or very indecent in particular Circumstances. And, finally, Its most malignant and fatal Extreme is, when it begets a settled Ill-will to our Neighbour, and degenerates into Cruelty and Revenge.

The seventh Sermon is to prove the Time when Christianity was made known to be the *fittest*, from the State and Circumstances of the World. The Text is, *Gal.* 4. 4. Captious Men, Mr. *Foster* observes, have been apt to ask this Question, ‘ Why the Christian Revelation, if it be really divine, was not communicated sooner?’ to which St. *Paul* has plainly intimated, in the Text, this sufficient Answer,

swer, That preceding Ages of the World were not so proper for it. — ‘Indeed if the Christian Religion was absolutely necessary to the Duty and Happiness of Mankind, we might rationally conclude, that it must have subsisted from the Beginning. But this is not the just State of the Case. God can require nothing of his Creatures, but what he has given them Capacity to perform. The natural Consequence of which is, That every Man does his Duty, and so may be happy, who acts up to the Light and Advantages he enjoys, whatever they are. — Christianity, therefore, was only highly expedient, and a singular Blessing, but not strictly, and universally, necessary. From whence it follows, that we cannot infer, either from the Wisdom or Goodness of God, that he was, in a proper Sense, obliged to grant it to the World at all. — So that at whatever Time it should appear to have been most likely to answer its grand Design, that was, without doubt, the most expedient and seasonable for the Promulgation of it.’ Now then our Author proceeds to shew,

First, That when God sent forth his Son, the World was, by various Circumstances, better prepared to receive Christianity than in former Ages. Secondly, That on several Accounts it was most honourable to this excellent Religion, that it should be proposed at this Time. And, Thirdly, That the Time which the Text speaks of was the most proper for the Propagation of it, for two Reasons, (as Mr. *Foster* is pleased to distinguish them) the 1st is, That it could be more easily spread from one Nation to another. — The second (which looks to be the same as the first) That it might make a larger and more extensive Progress.

Under the first Head our Author has given us a most compleat Idea of the Scheme that seems, he says, to have been laid, by that infinite unerring Mind who saw the Events of things from the Beginning, to carry on and finish this Preparation.



Under the second Head he remarks, That, at the Time of its Promulgation, Christianity was most likely to be canvassed with Care and Exactness, when Philosophy had worn off much of the Barbarity of more ignorant Ages; when the Science of Morality was much studied and improved, and Disputes, and an Ostentation of Knowledge were grown fashionable. — Had it been published in Times of universal Darkness, or in Countries where scarce any Traces were to be seen of Thought and Reflection, its Adversaries would have been apt to insinuate, that the Progress which it made was owing altogether to the Stupidity of the People, among whom it was introduced. — But as the Case was quite the Reverse, this is a triumphant and glorious Circumstance, that gives it a distinguishing Dignity, and shews the uncontrollable Force and Energy of Truth. — And finally, as it was not offered to Mankind till after Philosophy had made its utmost Efforts, and was found to be insufficient for the Rectification of epidemical and dangerous Errors; the Expediency and eminent Benefit of it can no longer be disputed, nor our Obligation to receive with the devoutest Veneration so extraordinary an Instance of the divine Goodness.

Under the third Head he particularizes the several Incidents, which rendered the Season of the Gospel's Appearance so favourable. Such as, The Union of the greatest Part of the known World under the *Roman* Power. — The unusual Peace and Tranquillity that mighty Empire then enjoyed; which gave Opportunity for a close and sedate Attention to the Doctrines of Salvation, and which lasted till they had made a very considerable Progress.

From the past, our Author says, we may extend our View to future Times. — We have some Ground to hope that the Revelation of Christ may hereafter be more universally diffused. And if there be any such future Period, we may presume, from what we are convinc'd was the Case at its first Promulgation, that there will be sufficient Evidence to satisfy thoughtful Enquirers,



Enquirers, that *this also* is the fittest Season that could be fix'd on, to answer the gracious Design of Providence.—It is demonstrable from divers Circumstances, (which he sets forth) that even now Christianity might be spread vastly further.—But the critical Period for *making* it the universal Religion, does not seem to be yet come. Many Obstacles remain; and many necessary Preparations for this great Event are still wanting. Mr. *Foster* closes with a Representation of the State of things requisite to its Accomplishment.

The eighth Sermon is a Display of the Wisdom of God in the various Ranks and Subordinations of human Life. From 1 *Pet.* 5. 5. After a large preliminary Explication of the Text, and premising some useful Considerations relating to the universal Rights of Mankind, wherein no one can be superior to another, Mr. *Foster* enquires briefly, First, For what End it may reasonably be imagined, that the infinite Creator hath ordained the Diversity we see in the Circumstances of our Species. And secondly, Applies the Subjection mentioned by the Apostle, as the Duty of all indiscriminately, to the different States and Orders amongst Men.

Under the former of these Heads our Author presents us with some fine, but very trite Speculations, which we are to take as the Reasons whereon the Divine Conduct in this Affair is founded. One is, — That the Beauty and Excellence of the moral Character might be display'd more conspicuously, and in several different Lights. Again, — That as the inferior Creation is more artificial, elegant, and useful, through its Variety; so the Beauty of the moral is more distinctly delineated, by its being diversified. — Again, The Difference of Rank and Condition, from whence Inferiority and Subjection unavoidably arise, is best adapted to a State of Discipline; in which Mankind should be instituted in Virtue, and trained up to the Exercise of it, in order to their being hereafter advanced to a more sublime and perfect Existence. — Besides, had it not been as it is, there could

have been but little room for practising those moral Virtues which properly belong to a State of Discipline, as peculiarly adapted to beget a confirmed Habit of Resolution: such as Patience and Contentment under Discouragements and Difficulties. Nor could even the Godlike Dispositions of Generosity and Condescension have been cultivated, if there had been no Stations of Dependence and Subjection. Lastly, This Scheme of Providence is plainly calculated to promote the general Happiness: For it is obvious, that the Comforts of our present Being would be prodigiously diminished, if there were not a sufficient Number of Persons to be employed in servile Offices. If this was not the Case, our animal Wants would so wholly almost engross our Reflections and Care, that there would scarcely remain any Leisure for the more contemplative Genius's to illustrate Religion and Morality, or to improve Arts and Sciences:—But above all, it furnishes a larger Scope for sublime and generous Virtue, and more Opportunities for improving moral Goodness to its utmost Extent, which directly tends to advance our supreme Felicity.

The ninth Sermon evinces, that the Glory of God is best promoted by the moral Rectitude and Happiness of his Creatures. The Text that is prefix'd to this Discourse is *1 Cor. 10. 31.* After a general Explanation of the Words, which is very copious, the Author sets himself more particularly to state the Duty which *St. Paul* has recommended in them. And then secondly, points out some false Notions relating to the Glory of God, and the proper Ways of promoting it, which have been of vast Disservice to Religion.—They are the Heads only of this latter Part that I shall mention.

The first Error that *Mr. Foster* takes notice of is, “The making the Glory of God an End distinct from the Perfection and Happiness of Mankind; whereas they ought to be considered as intimately and inseparably united.” Again, The Bulk of the World are apt to form their Ideas of God from what



what they feel in themselves: and whatever it be that is the chief Object of their Admiration, they think they do him honour by making it a Part of his Character. Thus, if any are naturally imperious, and eagerly desirous of Popularity, — such will be apt to imagine that the great God likewise is highly honoured by magnificent Temples, suppliant Postures, fawning Submissions, and a servile Dread of his Omnipotence. — The Majority, in all Degrees of Life, are fond of Power, of arbitrary Rule; and exercise the Measure of Power they are possess'd of, with Severity and Rigor. And from hence we may naturally account, why the supreme Glory of God has been made to consist in Dominion and Sovereignty; and his Actions have been exempted from those Rules of Equity and Goodness, which are an eternal Standard of right Conduct to all intelligent Beings without Exception. Another Way whereby some have thought to advance the Glory of the Deity is, to represent the Nature of Man as totally depraved and enfeebled; and to ascribe the whole of his Conversion and Progress in true Religion to divine uncontrollable Influence. — It has been thought by others, that it gives a most glorious Idea of the divine Omnipotence, to extend it to plain and direct Contradictions. And, lastly, It has been judged by Millions a proper way of promoting the Glory of God, to rack and torture Conscience, and maintain the Cause of Religion by Violence and Persecution. — In enlarging on these Particulars our Author has fully manifested, both the Absurdity and mischievous Tendency of these false Apprehensions.

The tenth Sermon exposes the Folly of imitating popular and fashionable Vices. From *Exod.* 23. 2. The eleventh describes the Sublimity and Extent of Christian Morals. From *Phillip.* 4. 8. The twelfth treats of Sincerity, as opposed to Prejudice. From *John* 1. 45, 46, 47. The thirteenth lays before us the true Idea, and directs to the Improvement of human Life. From *Eccles.* 7. 1.



Our Author has considered the Proposition contained in this last Text in three different Lights. — As the Sentiments of a peevish Man, uneasy and discontented with his Station and Circumstances in the World. — As the Language of a Sceptick disposed to cavil, and find fault with the present Constitution. — Or as the Sentiment of a wise and good Man built on sober Reflection. Under the two first of these Heads he proposes to rectify some wrong Opinions, that spring from Impatience, Prejudice, and superficial Knowledge, and are both dishonourable to God, and debase Mankind: and under the last, he explains and fixes the only rational and consistent Sense in which it can be said that the Day of Death is better than the Day of one's Birth. — Whatever Solidity there may be in the Reasoning of this Discourse, the Subject is finely handled, and with great plausibility. Happy would it be both for the sceptical and the peevish if they could thereby be persuaded; seeing whatever may be the Truth of the Case, it is unquestionably the Interest of every one to be pleas'd with the Circumstances wherein Providence has placed him; and no valuable Purpose can be answered by a Sense of Inconveniences that we cannot remedy. — The Import of the Text, considered as the Judgment of a wise and good Person, is, according to Mr. *Foster's* Paraphrase, ' That it is vastly  
' more eligible to be safely arrived at the End of a  
' well spent Life, and enter on a much higher Station of pure and undisturbed Pleasures, than to begin  
' a Passage through a World full of Uncertainty; in  
' which we are exposed to a Variety of Hardships  
' and Disappointments, and Snares dangerous to our  
' Virtue: A World, which, when the best things  
' are said of it, cannot deserve that a wise Man should  
' be passionately fond of it, or center his chief Views  
' and Expectations in it.'

The fourteenth Sermon sets forth the essential Constitution of the Kingdom of God under the Dispensation of the Gospel, proving it to be, not an external  
and

and ritual, but a moral Constitution. From *Rom.* 14. 17. The fifteenth describes universal Charity as the Essence and Life of Religion. From *1 Cor.* 13. 3. And the sixteenth, which is the last, displays the peculiar Guilt and Infamy of prevailing Wickedness in an enlightened and polite Age.

The Description he here draws of the present Generation (according to its own Conceit) is, ‘ That it  
‘ has got clear of several superstitious Prejudices, by  
‘ which preceding Ages were held, as it were, in Fet-  
‘ ters, and by more impartial Study of the Doctrines  
‘ of Revelation, by Exercises of Reason, and free En-  
‘ quiry, has attained to more worthy Conceptions of  
‘ the Deity; that it has discovered more of his Wis-  
‘ dom and Goodness in the Constitution of Nature,  
‘ and can account for many difficult Appearances,  
‘ which have been thought a Diminution and Re-  
‘ proach to his moral Excellencies; and that, instead  
‘ of entertaining gloomy and hideous Notions of him,  
‘ as an arbitrary, stern, and inexorable Being, or ha-  
‘ ving but a partial view of his Attributes, it consi-  
‘ ders them in their natural and beautiful Harmony,  
‘ and has acquired sublime and amiable Apprehensi-  
‘ ons of his Perfections, and of the Scheme and Ope-  
‘ rations of his Providence.’ If this, as he goes on, be its real Character, or that which they lay claim to, one would naturally expect from hence to find every possible Token of Esteem and Honour paid to the infinite Creator and Judge of all, and the utmost Reverence and Exactness in the Offices of Piety and Devotion. But he insinuates the Case to be far otherwise, and paints in its proper Colours the shocking Indecency of it. He draws up a List, as it were, of some other Pretensions of the People of this Day, to high Degrees of Knowledge and Refinement; and at the same time shews how little Correspondence there is between them and their Behaviour and Conduct; their fine Speculations, their noble and generous Principles, and their profane, unequitable, cruel and dissolute Practices. Such monstrous Inconsistency lays us open,



as he proves, to the severest Censure; for, as he says,  
 ‘ If we pretend to an enlightned Mind, and right  
 ‘ Sentiments of Virtue and Piety, and pursue at the  
 ‘ same time immoral and licentious Courses, we are  
 ‘ not only more criminal, but much more despicable,  
 ‘ if our Pretences be just, than either the *Vicious* with-  
 ‘ out *Knowledge* ——— or the *Ignorant* without *Vice*.

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## A R T I C L E   X X I.

*The Scripture Doctrine of the Redemption of the World by CHRIST Intelligibly explained to the Capacity of mean People; which may serve as an Answer to a Book, entitled, The Moral Philosopher, so far as relates to this Subject. By THO. BURNET, D. D. Rector of Westkington in Wilts. Printed for A. Bettesworth and C. Hitch at the Red-Lion in Pater-noster-Row, 1737. Octavo. Pag. 124.*

**T**HE Reverend Author of this Treatise, in his Preface, requests the Reader, when he peruses it, to lay aside all Prejudice and Partiality, in Favour of any Hypothesis he may have received with relation to the Contents of it; and to remember that in Matters of pure Revelation, we have no other Rule of Truth but the Scripture. And as it is from thence he has endeavoured to draw the Notions he delivers, so he thinks it a reasonable Request to him, that he will receive or reject what he here meets with, so far only as it agrees, or disagrees, with those sacred Writings. His Business is purely to shew what they teach: and this he has truly done in the plainest and most unaffected Manner, avoiding all Dress and Ornament, and every thing not necessary to inform and convince the Understanding: and as he has carried on his Reasonings in a regular connected Chain, he hopes  
 what



what he has said may be a Means of settling Disputes on this Subject, or at least of reducing them into such a Method, and so narrow a Compass, as will bring them to a speedy Issue.

And though he differs from others in many things, he pretends to no new Doctrines; he differs only, as he says, in his Explication of Truths that all Christians agree in; and what he offers in this Way is intended merely for the Solution of Difficulties not otherwise to be accounted for.

At the Entrance of the Discourse itself he tells us, That since we profess ourselves the Disciples of Christ, as our Redeemer, there is nothing which we should be more solicitous to know, than the Nature of our Redemption; the Manner how it was brought about; what the Benefits of it are, and how we may be entitled to them. To set these Particulars in a proper Light is the Design of this Dissertation. The general Doctrine concerning them set forth in the New Testament, is contained in these Words of St. Paul to the *Colossians*, wherein he says, *That we have Redemption through the Blood of Christ, even the Forgiveness of our Sins*, Col. i. 14. And for the due Explication of this Assertion, he here first considers what is to be understood by Redemption, and how far, and in what Sense it is to be ascribed to Jesus Christ. Secondly, In what Sense we are said to have Redemption through his Blood, and the Reason of it. And, Thirdly, What is to be understood by the Forgiveness of our Sins, and how far the Scripture ascribes this to the Death of Christ.

On these several Heads our Author has written with uncommon Perspicuity, far different from the tedious, intricate, or mysterious Manner in which these Truths, of so great Importance to be thoroughly known, in order to their being firmly believed, are too frequently treated. He has set them in a full, as well as a genuine Light, and has furnished us with distinct Ideas of the Method of our Salvation, and of the glorious Agents concerned in the Contrivance and Execution

Execution thereof. We here see what we owe to the rich Grace of the supreme Majesty, whose tender Compassion was the first Mover in this stupendous Project; how far we are indebted to the Love of Christ, who readily undertook the accomplishing thereof, tho' it required his becoming a Man, forsaking the Splendors of a celestial Throne, and humbling himself unto Death, even the shameful and dolorous Death of the Cross. We here trace all the Steps of his Mediation; we are made sensible of the unspeakable Obligations he has laid on us by his astonishing Condescension, and are inform'd of the Duties we owe to so gracious a Benefactor, at the same time that we are guarded against the ungrateful Mistake of attributing to him the principal *Merit* of our Deliverance from Death, which is primarily due to the Benevolence and good Pleasure of the Father. — Further, as the Undertaking of our blessed Lord for Mankind was, as is generally said, in consequence of a prior Covenant and Agreement between the first Person of the Trinity and him; so our Author shews us what this Covenant was, when made, and what were the Conditions of it.

For the more compleat Illustration of this marvellous Subject, many curious Points which have a Reference to it are here touch'd or enlarged upon. As for Instance: An Objection against God's forming the Plan of our Redemption, arising from his Prescience, and another relating to the pre-existent Nature of Christ, are here solved. We have an intelligible Account of the Trinity; as also of the Satisfaction of Christ; and likewise how a Creature may merit. That Question of Infidels, *What need of a Mediator?* is here easily answered. The Nature of expiatory Sacrifices, of Faith in Christ, and its Necessity, and of Faith in him as a Sacrifice, are all familiarly explained. We are directed in the Manner of testifying our Faith in the Redeemer. The Necessity of understanding the Sacrifice of Christ in a literal Sense is demonstrated. The Reason of our Redemption by  
Sacrifice



Sacrifice is considered; and it is proved that bare Repentance is not sufficient to obtain Pardon. The divine Appointment of the Sacraments is evinced; the Nature of them set forth, as also the Obligation we lie under to partake of them, the Benefits that accrue by a devout Participation, and the Dangers incurr'd by their Rejection or Neglect. The Universality of Redemption is enquired into; the Nature of the Sin against the Holy Ghost is discovered, and the Commission of it is shewn to be impossible till after the Time of our Saviour.

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## A R T I C L E XXII.

**W**E are desired to reprint the following, being the Conclusion and Postscript to the last Reply of Philaethes Cantabrigiensis to Dr. Pemberton, published in our History for July.

But, since this dispute, which began upon matters of science well worthy the consideration of the Reader, is now degenerating into personal altercation and empty cavil, UNLESS Dr. Pemberton shall think fit to revive it by giving his so long demanded explication, I shall not judge it worth while to take notice of what he may hereafter write upon this Subject; but shall leave him to enjoy that inward satisfaction, which must necessarily attend his candid and ingenuous pursuit after truth, and that reputation, with which the Publick, so much enlightened by his labours, and so greatly edified by his uncommon sincerity, cannot fail to reward him.

*Quam pulchrum digito monstrari, & dici hic est!*

P S.

As Dr. Pemberton is now free from the apprehension of any farther answer from me, possibly, in his  
reply



reply to this, he may think fit to take still greater liberties in quoting my words, and in representing the sense of them, than he and his friends have yet done. But in this case, I hope from the Justice of the Reader, that he will give no sort of Credit to what may be alledged against me, unless, upon DUE EXAMINATION, it appear to be just.

*We are likewise desired to insert the two following Queries.*

Query 1. Whether, in Dr. Pemberton's last *Observations*, pag. 126. lin. 16. after the words, (*but not in a finite time.*) instead of making a full stop, we ought not to put a comma, and to read the passage thus, *but not in a finite time, as it ought to do by the FOURTH SUPPOSITION.* See Rep. of Letters for Novemb. 1735. pag. 375. lin. 24.

Qu. 2. Whether, instead of the word SOME in the same *Observations*, pag. 127. lin. 13. we are not to read, *some finite time, that either happens to be determined in any particular case, or else may be proposed and assumed AT PLEASURE.* See Rep. of Letters for Novemb. 1735. pag. 371. lin. 24.

## A R T I C L E XXIII.

Medulla Poetarum Romanorum; or, *The most beautiful and instructive Passages of the Roman Poets. Being a Collection (disposed under proper Heads) of such Descriptions, Allusions, Comparisons, Characters and Sentiments, as may best serve to shew the Religion, Learning, Politics, Arts, Customs, Opinions, Manners and Circumstances of the Ancients. With Translations of the same in English Verse, by Mr. Henry Baker.* London: Printed for D. Midwinter,

Midwinter, A. Bettefworth *and* C. Hitch,  
J. *and* J. Pemberton, R. Ware, C. Rivington,  
F. Clay, J. Batley *and* J. Wood, A. Ward,  
J. *and* P. Knapton, T. Longman, *and* R. Hett,  
1737. 2 Vols. Octavo.

**A**S no better Account can be given of these Volumes than that which the Compiler has prefix'd to 'em, it is inserted here in his own Words, for the Information of the Reader. The Classic Writers have with great Justice (as he says) obtained the Applause of their Co-temporaries, and preserved the Admiration of succeeding Ages. Whatever Discoveries may have been made in the Knowledge of Nature, whatever Improvements in the Productions of Art, they are confessedly the Standard of all that regards the Beauty of Sentiment, or the Delicacy of Expression.

Conscious of this, the most admired Moderns have wisely contented themselves with borrowed Honours, and recommended their Performances by an happy Imitation, or an ingenious Improvement of their Predecessors: Proud rather to share than rival their Fame, they have generally built upon the same Plan: and even where they would be thought Originals, frequently condescend not only to copy, but translate.

In darker Ages they were sometimes able to conceal the Theft, and usurp the Credit which belonged to their Benefactors; but the inquisitive World is now sensible to whom we are indebted for every thing that is great in Design, and agreeable in Execution.

A Relish for the Ancients is therefore necessary to a polite Taste; and an Acquaintance with them to form a true Judgment of Composition. Nor will it by any means abate the Pleasure which a modern Production gives, nor diminish our Esteem of it, to know from whence the several Materials which adorn it are collected, it will yield a new Delight to trace the original Strokes; and an Author, happily animated by the Spirit of a great Master, that adapts his Sentiments,



ments, and judiciously connects them with his own Design, will have the Honour of a skilful Architect, who possess'd of any venerable and beautiful Remains of Antiquity, inserts them in his Plan in such a manner, as to make them appear only designed for it.

With this view the following Collection is presented to the Reader, which contains a Compendium of what is valuable in the Poets, and has reduced the most beautiful and instructive Passages of the best Writers, and the accurate Descriptions which they have left us of their Customs and Manners under proper Heads, in such a Method, that they may upon every Occasion be readily applied to.

Those who are already conversant with the Authors, and to whom nothing valuable can be pointed out which has escaped their Observation; will however be pleased with an Index that may refresh their Memory, and save them some Trouble, when they are at a loss to find a particular Expression, or a favourite Thought.

But these are not the Persons for whom the Editor has undertaken this Work: They are rather the Judges, to whose Censure he submits himself in the Execution of his Performance.—If he has judiciously collected the several Parts, they will be his Advocates to those whose Benefit he intends, and bear witness to the Usefulness and Advantage of the Design.

To such as have a good natural Genius, but whose Understanding is not yet arrived at maturity, it will be of Service, to mark the Beauties, which they will taste and relish as soon as their Attention is engaged: though without this Help, many of them might be passed by, undiscovered, or unremarked.

The Translations will enable those who have made but a moderate Progress in the learned Languages, to preserve at least, if not improve what they have obtained.—What was Labour and Fatigue in the Schools, they will now find an agreeable Amusement and an useful Diversion, and will be allured to recover what they have lost, or to supply what they want.

To



To the Ladies who have frequently the most delicate Taste of what is polite, these Translations will supply what partial Education robs them of: those of the other Sex, who only wanted a liberal Education to cultivate and improve a fine Genius, will have the same Advantage.

The Instructors of Youth will find their Account in a Manual, which contains a Repository of the most beautiful Sentiments finely expressed: without trouble to themselves, they will always have Subjects at hand, proper to exercise the Understanding, and enrich the Memory, of those who are committed to their Care.

Upon the whole, we propose this Advantage to Readers of every Degree, that a serious Hour may be usefully employed, or a vacant Minute agreeably filled up. We have therefore carefully examined the original Authors, and if we have not been able, in so narrow a Compass, to comprise all that is valuable in their Composition, flatter ourselves, that we have selected what have been most distinguished by the concurrent Approbation of the best Judges.

The Translations, where they have been done by eminent Authors, and come near the Spirit and Letter of the Originals, the Editor has chose to borrow from those Authors: He has supplied what was wanting, and sometimes taken the Liberty to alter what he thought might be-render'd more exact.



## MISCELLANEOUS.

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11. *The Necessity and Advantages of Publick Worship, &c. By Richard Peers, A. M. Vicar of Faringdon, Berks. Printed for M. Downing, pr. 4 d.*



THE  
HISTORY  
OF THE  
Works of the LEARNED.

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For October 1737.

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ARTICLE XXIV.

*The Sacred and Prophane History of the World connected, from the Creation of the World to the Dissolution of the Assyrian Empire at the Death of Sardanapalus, and to the Declension of the Kingdoms of Judah and Israel, under the Reigns of Ahaz and Pekah. By Samuel Shuckford, M. A. Chaplain in ordinary to his Majesty. Vol. the III<sup>d</sup>. London: Printed for R. Knaplock, and J. and R. Tonson. 1737. Octavo. Pag. 539, besides the Index.*

THE two former Volumes of this Work had given the Publick so favourable an Opinion of the Performance, that this which has long been eagerly expected could not fail of a welcome Reception upon its first Appearance: as there was no Reason to suppose the least Degeneracy in the Author, so  
Q there



there needed no Examination to apprize the World of its Merit. As the foregoing Parts brought down the sacred History to the Passage of the *Israelites* through the Red-Sea, this continues it from that miraculous Event to the Death of *Joshua*; and Mr. *Shuckford* has herein, as in those that went before, offered, not only such Observations, as he thought might obviate or answer Objections to, or Difficulties in the Scripture Accounts of some Facts of the Times here treated of; but also such Hints of the heathen Nations, as can belong to this Period, and may enable him with the greater Facility to deduce the prophane History in a clear Light, when he shall come down to an Age, which may afford Plenty of Materials for a Relation of the Affairs of it.

As nothing is said of the *Jewish* Year in the ensuing Discourse, our Author has employed several Pages of his Preface in an Hypothesis relating to it. He observes, That if the *Israelites*, when they came into *Canaan*, had not been instructed to compute such a Number of Days to a Year, as might come very nigh to the true Measure of it, they could not long have continued to keep their set Feasts in their proper Seasons: The Heathen Nations had as yet no Notion of the Year's containing more than 360 Days: But such a Year falling short five Days, and almost a quarter of a Day, of a true solar Revolution, it must be evident, that the stated Feasts of *Moses's* Law, if they had been observed in a Course of such Years, would have returned five Days, and almost a quarter of a Day, in every Year, sooner than the true Season of the Year for observing them could have return'd with them, and this in a very few Years must have brought them into a great Confusion. But seeing (as Mr. *Shuckford* makes it appear) they did not, at the Distance of forty Years after their first Appointment, vary from the Times then assigned for their Celebration, the *Israelites* must have had some Method to adjust their computed Year to the true Measure of a real one. What this Method was, may (he says) per-  
haps

haps be difficult to be ascertained: however, he thinks it may be probably conjectured from some Circumstances in *Moses's* Institutions relating to this Matter. These he considers with the utmost Care and Exactness, and by a very nice Calculation he finds, that there were in the *Mosaic* Year four intercalary Week Days; two added to the sixth Month, and two to the twelfth. Hereby their Year was made to consist of fifty-two compleat Weeks, amounting to 364 Days; and this would be a great Approximation to the true and real solar Year, in comparison of what all other Nations of this Time fell short of it: But still, as our Author further remarks, even a Year thus settled would not fully answer, but must yet fall short, one Day and almost six Hours in every *solar* Revolution, and this would have arisen to well nigh fifty Days in the forty Years now mentioned; and therefore, had the *Israelites* began and continued computing their Year in this manner, they would have found at the Expiration of those forty Years, that is, on their entring into *Canaan* on the tenth Day of their Month *Abib*, that they were come thither, not just at the Time of Harvest, as they might have expected, nor when *Jordan* overflowed his Banks, as he did annually, but rather they would have been there almost fifty Days before the Season; so that we must look for some further Direction in *Moses's* Appointments, that may lead us thro' this remaining Part of the Difficulty. Our Author imagines he has found it, and thus accounts for the Matter: “The Feasts of  
 “ the Lord were to be proclaimed in their Seasons,  
 “ and it is remarkable, that the Season for the Wave-  
 “ sheaf Offering is directed in some measure by the  
 “ Time of Harvest: *When ye be come into the Land*  
 “ *which I give unto you, and shall reap the Harvest*  
 “ *thereof, then shall ye bring a Sheaf—\** Thus again,  
 “ *Seven Weeks shalt thou number unto thee: begin to*  
 “ *number the seven Weeks from such time as thou begin-*  
 “ *nest to put the Sickle to the Corn:† the numbring*

Q 2

“ these

\* Levit. xxiii. 10.

† Deut. xvi. 9.

“ these Weeks was to begin from the Day of bring-  
 “ ing the Sheaf of the Wave-Offering, and there-  
 “ fore the Wave-sheaf Offering, and the Pentecost  
 “ at the End of the Weeks, appear evidently to have  
 “ been regulated by the Corn-Season, which was  
 “ sure to return annually after the Revolution of a  
 “ true Year, however the computed Year might vary  
 “ from, or not come up to it: and the only Question  
 “ that can now remain, is, Whether the *Israelites*  
 “ were to keep all their other Feasts on their set Days,  
 “ exactly at the Return of their computed Year; or  
 “ whether their other Feasts were regulated along  
 “ with these of the Wave-sheaf and Pentecost, so as  
 “ to have their computed Year corrected and amend-  
 “ ed, as often as the Return of Harvest shewed them  
 “ there was Reason for it? And this last Intimation  
 “ appears plainly to have been the Fact; for it is ob-  
 “ servable, that the fifteenth Day of the seventh  
 “ Month is supposed never to fall before they had ga-  
 “ thered in the Fruits of their Land; for on that  
 “ Day they were always to keep a Feast for the end-  
 “ ing of their Harvest: But if the computed Year  
 “ had gone on without Correction, the fifteenth Day  
 “ of the seventh Month, every Year falling short a  
 “ Day and almost a quarter of a true solar Year,  
 “ would in a Number of Years have come about, be-  
 “ fore the Time for beginning their Harvest: and  
 “ *Moses* lived long enough to have seen it moving ve-  
 “ ry sensibly towards this Absurdity, and consequent-  
 “ ly cannot be supposed to have left it fixed in such  
 “ a manner: Rather the whole computed Year was  
 “ to be regulated by the Season of Harvest: When  
 “ the Year was ended, the *Israelites* were to proclaim  
 “ for the ensuing Year the Feasts of the Lord, and  
 “ they were to be kept at their Times according to  
 “ this publick Indiction; and in order to fix their  
 “ Times aright, they were in the first place to ob-  
 “ serve the Month *Abib*, the Harvest Month, to ap-  
 “ point the Beginning of that to its true Season; and  
 “ this they might do [as often as they found it vary-  
 “ ing



“ ing from it, by the Corn not growing ripe for the  
 “ Sickle at or about the sixteenth Day of this Month,  
 “ the second Day of unleavened Bread, on which  
 “ they were wont to offer their Wave-sheaf] in the  
 “ following manner: When they found at the End  
 “ of the Year, from the Experience of two or three  
 “ past Years, as well as the Year then before them,  
 “ that Harvest was not so forward as to be fit to be  
 “ begun in about sixteen Days, they might then add  
 “ so many Days to the End of their Year, as might  
 “ be requisite, that they might not begin the Month  
 “ *Abib* until, upon the sixteenth of it, they might  
 “ expect to put the Sickle to the Corn, and bring  
 “ the Wave-sheaf in their accustomed manner.” This  
 might be the Method, our Author thinks, in which  
 this People adjusted their Year to the Seasons; and he  
 conceives, that when they added to their Year in this  
 manner, the Addition they made was of whole Weeks,  
 one, two, or more, as the appearing Backwardness  
 of the Season required, that the first of *Abib* might  
 fall upon a Sabbath, and the other Sabbaths of the  
 Year follow in their due Order, so as to suit with the  
 Intercalation of the four Week Days aforesaid.

Mr. *Shuckford* can see but one material Objection  
 to what he has here offered: “ The *Israelites* were  
 “ ordered by *Moses* to keep the Beginnings of their  
 “ Months as solemn Feasts, on which they were to  
 “ offer special Sacrifices, and they were to celebrate  
 “ them like their other high Festivals with blowing  
 “ of Trumpets: and they seem to have carefully ob-  
 “ served this Appointment in their worst, as well as  
 “ in their best, from their earliest to their latest  
 “ Times. — In their later Days the *Jews* fixed the  
 “ Days of these Feasts by the Appearance of the  
 “ New Moon, and great Pains were taken to begin  
 “ the Month and the Moon together: and this was  
 “ the Practice when the Author of the Book of *Ec-*  
 “ *clesiasticus* wrote; for he tells us, that *from the*  
 “ *Moon is the Sign of Feasts*; † and the *Jewish Wri-*

ters say, that *Moses* appointed this Practice, and that the *Israelites* proceeded by it from the Beginning of the Law. The LXX indeed seem to have been of this Opinion, and accordingly, except in three or four Places only, they render the Expression for *the Beginning of the Months*, by the Greek Word that is constantly used by the heathen Writers for the Festivals of the New Moons observed by them: and our Translators have followed the LXX, and do generally call the first Days of the Months, *the New Moons* in our Bibles: But if the ancient *Israelites* fixed these Festivals in this manner, they could not compute their Months and Year, as has been here intimated; for in a Calendar formed according to what has been advanced, the New Moons and first Days of the Months would be far from coinciding."

But in opposition to this Mr. *Shuckford* observes, 1. That it cannot be conceived that *Moses* had any Notion of computing Months according to this *Lunar* Reckoning. For this he gives several Reasons, and then urges, 2. That it is not probable that God should command the *Israelites* to regulate their Months by the Moon, or to keep a Feast upon the particular Day of the New Moon; for the Law, if this had been a Constitution of it, would be calculated rather to lead them into Danger of Idolatry, than to preserve them from it: The Practice of the later *Jews* in this matter prompted an Author, cited by *Clemens Alexandrinus*, to charge them with Idolatry; which Charge, however ill grounded, abundantly hints, that a Feast of New Moons is not likely to be a Precept of *Moses's* Law: God would scarcely have directed him to institute any thing, that could carry such an Appearance of Evil, especially when one great Design of giving the Law is declared to be, that the *Israelites*, when they lifted up their Eyes to Heaven, and saw the Sun, and the Moon, and the Stars, even all the Host of Heaven, should not be driven to worship them. — They were to be a peculiar People unto the Lord their God; and

and whilst there runs thro' the whole Law a visible Design of many of the Institutions of it, to separate them from other Nations for this great Purpose, it is no way likely there should be a Direction for them to begin their Months with the Moon, which was worshipped by the Heathens as a high Deity.—The Writer of *Ecclesiasticus* observes of the Moon, that *the Month is called after her Name*; but this was not so to an ancient *Israelite*. In our *English* Language the Words *Moon* and *Month* may have this Relation, and a like Thought is to be supported in the *Greek* Tongue, in which *Ecclesiasticus* was wrote: However, in the *Hebrew* the Words that signify *Moon* and *Month* have no Affinity. And indeed, 3. In the *Hebrew* Bible there is (as our Author thinks) no one Text from which we can gather the *Israelites* to have observed the Day of the New Moon in any of their Festivals.

By the foregoing Extracts, tho' they are not the whole of what Mr. *Shuckford* has said upon this curious Topic, the Reader may form a sufficient Idea of his Hypothesis relating thereto, and of the Grounds whereon he builds it. The rest of his Preface is employed in refuting some Cavils of the Antiscripturists, who would argue *Moses* not to have composed the Books we ascribe to him. I now proceed to the Body of the Work, to take notice of such Particulars therein, as are more especially instructive or entertaining.

It begins with the Story of the miraculous sweetening the bitter Waters at *Marah*. There is a Passage relating to this Affair, which it seems our Translators have misrendered, and thereby perplexed the Commentators; who, methinks, when they were at a loss for a consistent Sense of it, should have recurr'd to the Original in quest of it: but as they had not the Discretion to take so necessary a Step, Mr. *Shuckford* has, and here undertakes to furnish us with its genuine Meaning. The Passage is the latter Clause of the 25th Verse of the 25th of *Exodus*, *There he made for*



THEM a Statute, and an Ordinance, and there be proved THEM. This Version, as our Author says, hints, that some Laws were here given to the *Israelites*, and that they were the Persons here proved; but the Expositors are at a loss to ascertain any Laws given at this Time. If we attend to the *Hebrew Text*, the *affix* used by *Moses* does not signify THEM but HIM, and *Moses* himself was the Person here applied to, and not the *Israelites*; and the Statute and Ordinance here given was to him, and not to them. In short, the Affair, according to Mr. *Shuckford's* Explication of it, is thus: ‘When the *Israelites* were got over the *Red Sea*, they went into the Wilderness of *Shur*, whither, very probably, *Moses* led them without any special Direction from God. They travelled here three Days without Water; and when at last they found some, it was bitter, and they could not drink it. In their Distress they murmured, and *Moses* prayed to God for Assistance. God accepted his Prayer, and gave him a special Order and Appointment what to do; namely, to take a Bough from a Tree which he was directed to, and to put it into the Waters, and by this he PROVED or tried him; He gave him an Opportunity to shew his Readiness strictly to perform whatever Orders should be enjoined him; and hereupon God promiseth him, that if he would thus punctually observe all his Appointments, that then he would continually extricate him out of every Difficulty.’

Our Author seems to apprehend, by a Note that accompanies this Comment, as if somewhat might be objected to what is advanc’d in it of God’s trying *Moses* at this Time, and by this Order: and indeed methinks it may be said, ‘What need of trying him at this Season, after so long an Intimacy with him, after working so many more astonishing Miracles in his Favour, and receiving so many more illustrious Instances of his Obedience? Or in what Sense can this be deemed a trying of him at all? If a Person in want came to me for Relief, and I commanded him to go to a Cupboard  
‘ just

‘ just at hand, and take from thence Food and eat it,  
‘ and he should do so; could his doing so easy a  
‘ thing, and purely for his own Benefit, be properly  
‘ called Obedience? Could it be thought to have in  
‘ it any Merit, or to deserve that I should thereupon  
‘ make mighty Promises of perpetual Support, while  
‘ he continued thus to do what I bid him? Or what  
‘ is there in such an Order that has the least Colour  
‘ of *proving*? To prove a Man’s Submission, by di-  
‘ recting him where or how to obtain what he in-  
‘ treats me to help him to, is not very common; and  
‘ to offer at such a Method would not carry in it a  
‘ great Shew of Prudence.’ To obviate all this the  
Note says, ‘ We meet many Instances in the Scrip-  
‘ tures of God’s appointing Persons, applying to him  
‘ for Favours, to do some [seemingly insignificant]  
‘ Act, as a Proof of their entire Submission and Obe-  
‘ dience to him. *Jacob* was ordered to use peeled  
‘ Rods, *Gen. xxx.* *Naaman* to wash in the River  
‘ *Jordan*, 2 *Kings v.* And in *Exodus xvi.* the *Israelites*  
‘ were proved in this manner: They were ordered  
‘ to gather of the *Manna* a certain Rata every Day,  
‘ that God might prove them, whether they would walk  
‘ in his Law or no: Thus was *Moses* here proved,  
‘ &c.’ But surely (may not some reply) there is no-  
thing in any of these Examples to favour the Suppo-  
sition which they are quoted to countenance. ‘ *Ja-*  
‘ *cob* made no Application to God, that we read of,  
‘ concerning his Cattle; nor have we any Reason to  
‘ say, his politick Contrivance to increase the Num-  
‘ ber of them was dictated to him by God at all. The  
‘ Cases of *Naaman* and the *Israelites* had in them no-  
‘ thing in common with this before us, and so have  
‘ nothing to do with it: and the last of them is not  
‘ so distinctly stated in the Note as one would wish  
‘ it to be: no body can imagine God’s ordering the  
‘ *Israelites* merely to gather of the *Manna*, was intend-  
‘ ed to prove their Readiness to comply with his In-  
‘ junctions; and yet our Author’s Words imply no  
‘ more: but if any thing in the gathering of this  
‘ Manna

‘ Manna was to be a Test of their Subjection to the  
 ‘ divine Precepts, it was the Circumstance of the  
 ‘ *Quantity*: the Restriction with respect to that car-  
 ‘ ried a great deal of *Proof* in it. They had a most  
 ‘ impatient Appetite for Bread; a delicious Species  
 ‘ thereof is conveyed to them from Heaven; how  
 ‘ apt would they be to seize upon as much as they  
 ‘ could grasp of it, how desirous of storing up a Sur-  
 ‘ plusage to apply to, if it should cease its nightly  
 ‘ falling: well, but there is a strict Prohibition with  
 ‘ regard to both; they shall gather but little, and  
 ‘ they shall lay by none: Here is somewhat indeed to  
 ‘ exercise their Faith in God’s Providence, as well as  
 ‘ their Obedience, something that has the genuine  
 ‘ Properties of a Proof, and is really one; whereas in  
 ‘ that which Mr. *Shuckford* makes for *Moses*, it is  
 ‘ hard to discern the least Resemblance of such a Na-  
 ‘ ture.’ — The Reader has here what is said on the  
 one side, for a new Version and Interpretation of a  
 Passage of Scripture, and somewhat that may be said  
 on the other, in bar of that’s being the true Import  
 thereof, which the present very learned Translator  
 supposes. — Whatever becomes of that Question it  
 must be said, that in stating any thing new, or in  
 differing from others, this excellent Writer always  
 proposes his Opinions with the Modesty and Candor  
 which suit his sacred Character.

We find no Place called *Marah* in the prophane  
 Authors; for indeed, as ours observes, the *Israelites*  
 gave the Place this Name, because the Waters they  
 found here were bitter, *Marah* in their Language sig-  
 nifying *to be bitter*; but the best Heathen Writers a-  
 gree, that there were Lakes of bitter Waters in the  
 Parts where the *Israelites* were now travelling. *Jo-*  
*sephus* has given a very idle Account of the Change  
 of the Taste of them, which Mr. *Shuckford* here re-  
 futes, as he also does that of the Writer of *Ecclesiasti-*  
*cus* upon the same Subject. The former is not worth  
 reciting; it has not only nothing miraculous in it, but  
 it bears not the least Similitude to that of Scripture:

the



the other does, but yet it savours no more than that of a Miracle: for it makes the Tree God shewed *Moses*, to have an inherent Quality naturally productive of the Effect of dulcifying. Mr. *Shuckford* offers several Reasons for dissenting from this Notion. That of the greatest Weight is, 'That had there been in these Parts any Tree endowed with so useful a Property, it would certainly, after being made known, and this Experiment of *Moses's* been recorded, have been generally applied to the same Purpose, and as much enquired after by the Naturalists; but tho' *Strabo*, *Diodorus Siculus*, and *Pliny* have all remarked, that there were bitter Waters in this Part of the World, yet they knew of no Trees of a medicinal Quality to correct the Taste of them. *Pliny* tells us of a Method afterwards invented to meliorate the Taste of such Waters; but tho' he has treated largely of the Powers and Virtues of Trees and Plants, and of the Trees in those Parts of the World particularly; yet he never heard of any of this Sort, and therefore undoubtedly there were not any.'

I intend no regular Abstract of this Work, but only, as I have hinted above, to single out for the Reader such Passages of it as are more especially deserving of his Attention; therefore I shall fall upon these as they occur, without (often) having any Regard to the intermediate History that connects them.

Speaking of the *Manna* which was rained down in the Wilderness, our Author rectifies a vulgar Mistake relating to the gathering of it: The *Israelites* were ordered, every Head of a Family, to gather as many *Omers* of it every Morning as he had Persons in his Family; but as they went out to gather without taking Measures with them, it so happened, that some gathered more than their Quantity, and some less: Our *English* Version tells the Story thus: *The Children of Israel gathered some more, some less; and when they did mete it with an Omer, he that gathered much had nothing over, and he that gathered little had no lack;* which

which Words may be thought to signify, 'That God  
 ' was here pleased to adjust the several Quantities that  
 ' were gathered; and so to order it, that when they  
 ' came to measure, the Store of him that had gather-  
 ' ed too much was diminished to the exact Number  
 ' of *Omers* which he was to have, and the defective  
 ' Quantity of him that had not gathered his due  
 ' Quantity, was miraculously increased to the just  
 ' Measure of what he was to have gathered.' But,  
 as Mr. *Shuckford* says, 1. Why should God command  
 the People to gather an *Omer* for each Person, if he  
 designed miraculously so to order it, that let them ga-  
 ther what they would, they should find their Gather-  
 ings amount to an exact *Omer*, neither more nor less?  
 2. The Words of *Moses*, if rightly rendered, express  
 the Fact to have been very different from this Repre-  
 sentation of it. The Word which we translate *had*  
*nothing over*, should be *he made to have nothing over*;  
 and in like manner the Word translated *had no Lack*,  
 should be rendered *he caused to have no Lack*; and  
*Moses* was the Person who thus ordered it, *i. e.* di-  
 rected them to give to one another; they that had  
 more than their Measure, to make up what was want-  
 ing to them that had less, that all might have their  
 full Quantity, and no more. —

Another Error that Mr. *Shuckford* corrects is  
 with reference to the Rock at *Horeb*, from whence  
*Moses* brought a miraculous Supply of Water. At  
*Rephidim*, whither they marched from the Wil-  
 derness of *Sin*, the *Israelites* were distressed for want  
 of Water, and murmured against their Leader for  
 bringing them into Extremity. Hereupon he cried  
 unto the Lord, and received Directions to smite a  
 Rock at Mount *Horeb* with his Wonder-working  
 Rod; and upon his doing this in the Sight of the El-  
 ders of *Israel*, God was pleased to cause a River of  
 Water miraculously to flow out of the Rock, to sup-  
 ply their Necessities. But see what a Whimsy has  
 been built upon this Story. Archbishop *Usher* re-  
 marks, that the Rock out of which *Moses* thus mi-  
 raculously

raculouſly produced the Water, followed the *Iſraelites* throughout the Wilderneſs: *Tertullian* is ſaid to have been of this Opinion: The *Jewiſh Rabbins* were fond of it: But ſome other Writers ſoften the Prodigy, and aſſert, that the Water from the Rock became a River, and was made to flow after the Camp, wherever the *Iſraelites* journeyed, until they came to *Kadeſh*. Our Author ſets down the Reaſons upon which this extravagant Opinion is grounded, and diſtinctly answers them in their Order. The laſt of them is, that *St. Paul* expreſſly affirms that the Rock followed them. The Apoſtle's Words, *1 Cor. x. 4.* are, *Our Fathers did all drink the ſame ſpiritual Drink, (for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.)* But our Author thinks it is very evident, that the Apoſtle ſpeaks not here of the Rock of *Horeb*, but of Chriſt, who, tho' inviſible, was the ſpiritual Support of the *Iſraelites* in the Wilderneſs. In the third Verſe he alludes to the *Manna* which was given them, but then treats of the ſpiritual Meat which ſuſtained them, deſigning to turn the Thoughts of the *Corinthians* from the *Manna* to God who gave it, and made it a ſufficient Nouriſhment to his People. — In the ſame manner we muſt conſider the Supply they had of Drink: The Rock at *Horeb* ſent forth Waters, but the Benefit was not owing to the Rock, but to Chriſt, who was the ſpiritual and inviſible Rock of his People; who by his Power gave them this Supply, and whoſe Preſence was with them, not at this Time only, but in all their Journeyings. — Indeed if we had any Authority from Scripture to ſay, that the Rock at *Horeb* followed the Camp, or that the Waters from *Horeb* flowed after the *Iſraelites*, we ſhould, as *Mr. Shuckford* very rightly obſerves, have no Reaſon to queſtion the Fact: The Power of God could have cauſed either; but neither *Mofes*, nor any other ſacred Writer, ſays any thing like it, nor was any ſuch Fact known either to *Philo* or *Joſephus*; ſo that it ſeems to be a mere Fiction of the *Rabbins*, and as ſuch ought



ought to be rejected.—“ The Miracles recorded  
 “ in Scripture may easily be vindicated: But it is an  
 “ idle Labour, and will prove of Disservice to Reli-  
 “ gion, to add Miracles of our own making to those  
 “ which the Scriptures set before us.”

Whilst the *Israelites* were at *Rephidim*, the *Ama-likites*, near unto whose Country they then encamped, attacked them. The Narrative of this Battel, in which the *Israelites* were victorious, leads our Author to a very judicious Explication (too long to be here quoted) of a difficult Text relating to it, which is the 16th Verse of the xviith Chapter of *Exodus*.

It was soon after this Fight that *Jethro* the Priest of *Midian*, *Moses*'s Father-in-law, arrived at *Horeb*, whither he conducted his Daughter *Zipporah*, the Wife of *Moses*, and her two Children. The Day after his coming he gave *Moses* that excellent Advice which he immediately complied with, and which we read of *Exodus* xviii. 13—24. The Recital of this Affair gives Mr. *Shuckford* an Opportunity of vindicating the *Jewish* Polity against a Cavil of our modern Deists, grounded upon a Reflection of Lord *Shaftsbury*'s: That noble Writer says, that “ the great  
 “ Founder of the *Hebrew* State had not perfected his  
 “ Model, until he consulted the foreign Priest his  
 “ Father-in-law, to whose Advice he paid such remarkable Deference.”† Whereby he would insinuate, that a Part of the *Mosaic* Institution was a Contrivance of *Jethro*'s, and therefore that the whole cannot be pretended to be a divine Appointment. In Answer hereto our Author observes, 1. That the Advice which *Jethro* gave *Moses*, and what *Moses* did upon it, was not to perfect his Model; for both were antecedent to any Steps being taken at all towards forming the *Jewish* State. But, 2. What *Jethro* advised *Moses* to, tho' he complied with it then, and again afterwards when Circumstances required, was yet never made an essential Part of the *Jewish* Constitution.—Mr. *Shuckford* specifies all the Officers in

† *Charact.* Vol. III. p. 58.

in the *Jewish* Administration, that were of divine Institution, none of which were those appointed by *Moses* at *Jethro's* Recommendation: he has evinced a very remarkable Difference between them. He goes farther, and observes, that the several Officers whom God had appointed, continued to have their Name, Title, and Authority through all the Changes of the *Jewish* State; but as to the others, as their Institution was not of divine Authority, so their Office was not thus fixed and lasting.—Here therefore, as he adds, is the Failure of that noble Writer's Reflection: He designed to prove some Part of the *Jewish* Polity to be a Contrivance of *Jethro's*, and consequently a mere human Institution; but his Instance is a Point, which was indeed an human Institution, but not an essential and established Part of the *Jewish* Polity.

Our Author now resumes his History, and tells us of the Encampment of the *Israelites* at the Foot of Mount *Sinai*, where they stayed almost a Year. After they had been in this Situation some time, *Moses* and *Aaron*, *Nadab*, *Abihu*, and seventy of the Elders of the People went up some Part of the Mountain, and they saw the God of *Israel*, and worshipped him.—It may be asked, says Mr. *Shuckford*, How and in what Sense did they see him? *No man hath seen God at any time.\** It seems hard to imagine, how the infinite God can be cloathed in Shape, and bounded within the Limits of a visible Figure, so as to become the Object of our Sight: The wise Heathens apprehended insuperable Difficulties in any such Supposition; and it must be confessed, that some of the Versions of the Bible do not render the Passage literally. The LXX translate it, *They saw the Place where there stood the God of Israel*; and *Onkelos*, They saw the Glory of the God of *Israel*: and the Commentators, from what *Moses* in another Place remarks to the *Israelites*, that they had seen *no manner of Similitude*, do generally conclude that he did not intend here to intimate, that he or the Nobles of *Israel* did really and visibly see God. But our Author begs leave to differ from all these,

\* 1 John iv. 12.

and offers the Reader his own Sentiments of the matter to this Effect.

1. He cannot but observe, that *Moses* does not say, that he and the Elders of *Israel* saw the *invisible* God; the Expression is, that they saw *the God of Israel*: *No Man* indeed *bath ever seen the invisible God, nor can see him*;† but *the God of Israel*, the divine Person, who is many times stiled in the Old Testament *the God of Abraham, the God of Isaac, and the God of Jacob*, frequently appeared to them, and was in After-ages *made Flesh*, and for about three and thirty Years dwelt upon Earth amongst Men.—This is Mr. *Shuckford's* first Observation for the resolving the above Question: “That Part of it which concerns the Appearance of  
“the *Logos* to the ancient Patriarchs, and afterwards  
“to *Moses* and the *Israelites*, is old and common;  
“but the other, respecting the visible and invisible  
“God, and so emphatically distinguishing them, is  
“more singular and remarkable: It seems to imply  
“two Gods, and of very different Natures; one,  
“absolutely incompatible with any thing that might  
“qualify it for a sensible Manifestation, of any such  
“Union with Matter as might render it visible; the  
“other no way repugnant even to Incarnation, and  
“the sustaining and fulfilling all human Offices: It  
“will be hard, I think, to reconcile such a Distin-  
“ction with a Sameness of Nature.” But, 2. That this Person appeared to the Patriarchs of old in a real Body, was evident to them by the same *infallible Proofs* as those, by which *he shewed himself alive* to his Disciples *after his Passion*. Mr. *Shuckford* here recites the several Passages of Holy Writ, wherein his former and latter Apparitions are recorded; and from all these he thinks he sees it to have been real and indisputable Fact, that the Person who is here stiled *the*

† There is no such Proposition as this in all Scripture: It is impossible that any inspired Writer should form such a one. Our Author in altering these Words from what they are in their Place, 1 *John* iv. 12. refers to *Colos.* i. 15. The Assertion, as it is worded 1 *John* iv. 12. is true and proper; but as it is here encumbered with the Epithet *invisible* from the Text of *Coloss.* and another superfluous Word *ever*, it is unworthy either of the Accuracy or Elegance of Mr. *Shuckford*.

God



God of Israel, did frequently, for a short or longer Space of Time, according to his own good Will and Pleasure, assume and unite himself to a real Body, and thereby appear visible to the aforementioned Persons, and consequently that he might be thus seen by *Moses* and the Elders on the Mount. As to what may be pretended of the wise and learned Heathens apprehending such an Appearance, as this here spoken of, to be absurd and impossible, he would observe,

3. "That it is indeed true, that their earliest Philosophy led them to think that the Lights of Heaven were the Gods that governed the World, and to ascribe no human Shape to these Divinities, nor to set up Idols of human Form in their ancient Image-Worship, but rather to consecrate sacred Animals, and to dedicate their Images: — But in Time a newer Theology succeeded among them, and in all Nations, except the more Eastern, which had but little Knowledge of, or Concern in what happened in *Canaan*, and the Countries adjacent to it, or which were instructed from it, Gods of human Form were introduced into every Temple, and human Images were erected to them. And yet in After-times, when their Philosophers came to speculate upon this Subject, both this Worship and Theology was thought by them to have been the Invention of *Fabulists* and Poets, and not to have been derived from Reason and Truth: They thought it *Mythic* or popular, but in no wise agreeable to their Notions of the Nature of divine Beings, but rather contrary to them. It is remarkable (as he goes on) that this their later Theology was never thought of in any Nation, until after the Lord had appeared unto *Abraham*, unto *Isaac*, unto *Jacob*, unto *Moses*, *Balaam*, *Joshua*, and to divers other Persons, not until after the Fame of these Appearances had spread into, and obtained Credit in divers Countries." From all which he is apt to conclude, That not Science or Speculation, but a Belief of Facts well attested, led the Heathens into this their

“ newer Theology. What was said of the Appear-  
 “ ances of Angels [of the God of *Israel*] unto Men  
 “ amongst the *Hebrews*, and to some other Persons  
 “ of other Nations, was known to be Fact, beyond  
 “ a Possibility of Contradiction. And hence it came  
 “ to pass, that tho’ Philosophy suggested no such In-  
 “ novation, yet the Directors of the *Sacra* of heathen  
 “ Kingdoms could not well avoid an Imitation, of  
 “ what, as Fact, could not be denied to have hap-  
 “ pened in the World; and this by degrees led them  
 “ to their new Gods. And thus if we consult the  
 “ ancient Heathens, instead of finding from their  
 “ Philosophy Objections sufficient to weaken the Cre-  
 “ dibility of what the Scriptures record concerning  
 “ the Appearances of divine and superior Beings, we  
 “ may from the Alteration which they made in their  
 “ sacred Institutions, be induced to think these Scrip-  
 “ ture Facts to have been so well attested to the  
 “ World, that even Nations not immediately con-  
 “ cerned in them, could not but admit the Truth of  
 “ them, and think them of Weight enough to cause  
 “ them to vary from what they had before esteemed  
 “ the Principles both of their Science and Religion.”

Readers of the least Penetration cannot fail of making some Reflections upon these Paragraphs: some may think it no way follows from the Heathens not introducing their new Gods, or representing their Deities by human Forms, till after the forementioned Appearances of the *Logos* to the ancient Patriarchs and *Hebrews*, (supposing it to be true that they did not,) that therefore the Fame of those Apparitions induced them to that Practice: for granting that the People bordering upon *Canaan* had some Notice of those Appearances, yet would the distant Relation of three or four such Incidents have so strong an Influence upon whole Nations, as to engage them to new model their Theology and Worship: If the Knowledge of the Facts reached them, they could not also but know, that those among whom they happened, made no such Inferences from them either in Theory

or Custom: besides, those Nations had no favourable Opinion of, or any great Respect for, either the ancient Patriarchs or *Hebrews*: Folks do not use to love, or, in religious Matters, to be governed by those who detest their Religion, and deny their Gods; or to give any Credit to the Reports of their divine Visions and Revelations, but always regard them as mere Delusions, or fraudulent Practices: What Ground therefore is there for the Connection that is here assigned? But may it not be said further, that there is no great Probability of the Knowledge of these things spreading so wide, or with any such *Eclat* as is here presumed: the Methods of Communication and Correspondence between different Countries, which now obtain by Printing and fixed Posts, were then unknown and unused; and tho' the Tidings of mighty Revolutions and Events, in which Communities were immediately involv'd, might spread wide and speedily, so as to put neighbouring ones into Motion, it can hardly be thought, that even divine Revelations to particular Men, altho' of Note in the Places of their Habitation, should, when only their own Families or Interests were concerned in them, make any very extensive Impressions, or produce such grand Effects as are here attributed to them: add to this, that other obvious and sufficient Reasons have always been given for the Heathens worshipping of their Gods under a human Form.

Moreover, one would not willingly make the God of *Israel*, who had so strictly forbid the worshipping of any corporeal Likeness, the Occasion of recommending that very Species of Idolatry; or of introducing into the heathen Theology such gross *anthropomorphite* Ideas of the divine Nature, as are known to have defiled it.

And now with respect to the last thing that Mr. *Shuckford* apprehended some might object to his Notion of *Moses* and the Elders of *Israel* having really seen God, which is, that *Moses* himself remarked to the *Israelites*, that they had seen no manner of Simi-



litute, he observes, 4. That the Passage wherein he does so, expressly refers to the Day in which God delivered the Ten Commandments from the Mount to the People: and *Moses's* Design in it was, “to caution them, by a due Regard to that Day’s Transactions, to be exceeding careful not to fall into Idolatry. He exhorts them, *Deut. iv. 9, 10.* never to forget *the things which their Eyes had seen, on the Day that they stood before the Lord in Horeb*: He reminds them, *vs. 12.* that in that Day *the Lord spake unto them out of the midst of the fire, that they heard the voice of the words, but saw no similitude, only they heard a voice*: He then again charges them to take good heed to themselves, lest they should make the similitude of any figure, by observing again to them, *vs. 15.* that they saw no similitude, on the day that the Lord spake unto them in Horeb, out of the midst of the fire. On this Day it was, that God instructed them how he would be worshipped, and commanded them to make to themselves no manner of Image; and therefore to this particular Day’s Transaction *Moses* might well appeal, in order to charge them in the strictest manner to be careful to observe this Commandment: and accordingly, what he here offers is by his own express Words limited and confirmed to the Transactions of the Day here referred to; and I do not see, says *Mr. Shuckford*, how any thing can be concluded from what is here said, against what he may have suggested to have happened on any other Day whatsoever.”

Whether this last Paragraph does at all contribute to justify our Author’s Sentiments concerning the Appearance in Dispute; or whether, on the contrary, it does not utterly reverse it, must be left to the Reader’s Judgment; those will certainly be of the latter Opinion, to whom the Case in it happens to appear thus: “*Moses* earnestly inculcates upon the Children of *Israel*, that on the day that they stood before the Lord in Horeb,—they heard the voice of his words, but saw no Similitude: The Reason of his insisting

“ so eagerly upon this, plainly was, to impress on  
 “ them a deep Sense of the extreme Folly, as well as  
 “ Wickedness, of representing the Deity by any  
 “ Image, when he exhibited himself to them under  
 “ none, at the Time of his giving ’em the Law:  
 “ which strongly implied that he was without Form  
 “ or Figure, infinitely above, and incapable of any  
 “ bodily Shape, and consequently that the expressing  
 “ him by any, was to debase his Idea, and derogate  
 “ from the Glory of his Perfection; which was the  
 “ Cause of his testifying his Abhorrence of such an  
 “ Attempt, in the second Precept of that Law, and  
 “ so awfully warning them against it. But undoubt-  
 “ edly nothing could have been weaker than such ar-  
 “ guing, or more in vain than the Discourse of *Mo-*  
 “ *ses*, recited by our Author, if, altho’ the People  
 “ he directs it to saw no Similitude when God con-  
 “ vers’d with them at one time, they did see a Simi-  
 “ litude, when he manifested himself to them at ano-  
 “ ther: The Children of *Israel* might then have very  
 “ well reply’d to him; Sir, We shall be careful not  
 “ to represent God by an Image, because he has po-  
 “ sitively forbid us to make to ourselves any graven  
 “ Image, or to worship it; and has sufficiently signi-  
 “ fied that such a Practice would peculiarly excite his  
 “ Jealousy, and incense him, and even derive a Curse  
 “ upon our Posterity to the third or fourth Genera-  
 “ tion: but as for the Reason you reiterate against it,  
 “ viz. our not beholding any Similitude in the Mount,  
 “ it is altogether impertinent and inconclusive; see-  
 “ ing, tho’ we did not at the Season you now refer  
 “ to, we did at another; which it was impossible we  
 “ should have done, if your Reasoning had any Foun-  
 “ dation.”

As for Mr. *Shuckford*’s not seeing, how any thing  
 can be inferred from what *Moses* has said, *Deut. iv.*  
*12, 15.* against what he may have suggested to have  
 happened on any other Day; it may perhaps appear  
 to several a little odd, for a Person of his great Saga-  
 city; seeing *Moses*’s reasoning in *Deuteronomy* has no-



thing at all to do with Time or Place; it is founded on the Nature of Things, and equally concludes against the Appearance even of the God of *Israel*, any-where, and at any Season. No body pretends that it will follow, from the *Israelites* seeing no Similitude at one time, that they did not or could not see any at another; but it will follow from the Inference *Moses* draws from their seeing none at one time (if that Inference be a good one) that they saw none at any time.

Thus I have given the Reader a View of the most remarkable Passages of our Author's Account of the *Hebrew* Affairs, so far as they are related in the tenth Book of his Work, or the first of this Volume. They are immediately succeeded by a curious Detail of the principal coætaneous Events recorded in prophane History. The Heroes here celebrated are *Lelex*, first King of *Laconia*, and somewhat elder than *Moses*: Mr. *Shuckford* supposes him to have been of the Posterity of *Jacob*, and to have fled with a Party out of *Egypt*, from the Slavery under which he and his Brethren there groaned, some Years before the miraculous *Exodus*. Another of them is the famous *Jupiter* of the *Greeks*, King of *Crete*, whom our Author evinces to have been likewise cotemporary with the *Jewish* Law-giver. His Genealogy is here carefully traced, the chief Transactions of his Life are recited, and his entire Story illustrated, and rescued, as far as it can be, from the Obscurity and Disguises cast on it by the fabulous and mythological Writers. The Character here drawn of him is truly noble; and when we survey it, we can hardly wonder that the *Grecians*, when they came to deify Men, should place him at the Head of their Divinities. His Memoirs are necessarily intermixed with those of other extraordinary Persons, and we find here several Particulars concerning his Father *Saturn*; *Ouranus* his Grandfire; his Brethren and Sisters, *Neptune*, *Pluto*, *Vesta*, *Ceres* and *Juno*; his Children by his nine Wives, of which the more eminent were *Hebe*, *Argos*, *Mars*, *Vulcan*, *Pallas*,



*las, Proserpine, Diana, Apollo, Venus, Mercury, Bacchus, Lacedæmon, Hercules, and the Muses; as also of Lycaon King of Arcadia, Minos, Dædalus, Cadmus, and others: The whole is an ingenious Explication of the Myth-History of that early Age, when the States of Greece, which afterwards arrived at such a Height of Glory and Puissance, as well as that of the Israelites, were in Embryo.*

The second Book in this Volume opens with the Story of the golden Calf; all the Circumstances of which are minutely considered, the Traditions of the *Rabbins* concerning several of them set down and examined by the Test of Reason, with which they rarely comport; an important Text in it corrected,\* and another of no less Consequence, that the *English* Translation does not fully express the original Sense of,† raised to the *Hebrew* Import, and set in a clear and satisfactory Light: this is the 25th Verse of the 32d of *Exodus*, *And when Moses saw that the People were naked (for Aaron had made them naked unto their Shame before their Enemies.)* Our Author very critically enquires into this *Nakedness* of the People; divers Significations of the *Hebrew* Verb *Paran* (to make naked) are specified; and from what is said upon this Head, it is easy, we are told, to see, what the Words above cited express to us, namely, 1. That the People were upon no Guard; in no Posture of Defence; under no Direction or Command of their proper Officers; but were scattered up and down the Plain at their Games, as their Fancy led them. — They were in no formed Body to be able to make Head against an Enemy; and, 2. They were unarmed, naked in this Sense, not cloathed to defend themselves against any Violence that might be offered to them. — It seems some learned Writers, taking the Words here in too literal a Sense, have imagined the People were really naked, (not in the foregoing Acceptation, but as stript of their Garments) when *Moses* came to them.

R 4      Mr.

\* Exodus xxxii. 4.

† Ver. 25.

Mr. *Shuckford* has exposed all the Grounds of their Opinion, and shewn the Weakness of them.

What Use their Leader made of this defenceless Condition in which he found the giddy Multitude, we learn from the four Verses following that we have been speaking of. He called to him ALL the Sons of *Levi*, and commanded them to *arm themselves*, and *pass backward and forward throughout the Camp*, and *slay every Man his Brother, and every Man his Companion, and every Man his Neighbour*; and accordingly, in Obedience to this terrible Order, they instantly massacred about three thousand Men. A Difficulty arises here concerning this Number, which is much too small to have fallen by the Hands of the *Levites*, if all of them that were capable of executing the bloody Mandate had complied with it in the manner they were charged. To solve this, Mr. *Shuckford* makes it appear, "That not the whole Tribe of *Le-*  
" *vi*, but only all the Sons of *Levi*, who were a-  
" mongst those unto whom *Moses* called, came toge-  
" ther to this Service; and these were, very proba-  
" bly, such as had retired out of the Camp, whilst  
" this Idolatry was acting in it."

It cannot, he says, but at first Sight seem a very monstrous thing to us, that the *Israelites* should, after God's doing such mighty things for them, and while *the Sight of his Glory was like a devouring Fire before their Eyes on the top of the Mount*, fall away from what had been enjoined them, and sink into what must seem to us a most gross and senseless Folly. But the Account he gives of the Matter quite dissipates our Surprize, and, in truth, very much calms our Resentment against the Offenders, for whom it is in some sort an Apology. However, he takes occasion from their Crime to reprove the Free-thinkers of this Day, who, in their Opposition to Revelation, proceed upon much the same Principle as misled the *Israelites* into this shameful Idolatry, that is, a Dependence on their own Understandings as the best Directors of their Faith and Practice. The Reflections  
he

he makes hereupon are very sage ones: 'The *Israelites*,  
' says he, would have Images, when they thought  
' Reason and natural Science to be for them, though  
' God had said expressly, make no Image: — A rest-  
' less Inclination to pursue what seem the Dictates of  
' human Wisdom, rather than strictly to adhere to  
' what God commands, has ever been the Temptati-  
' on common to Mankind, the human Foible, the  
' Seducement, which has been too apt to prevail a-  
' gainst us. Our modern Reasoners think they argue  
' right, when they contend, that *if we find any thing*  
' *in a Revelation, that appears contrary to our Reason,*  
' *no external Evidence whatsoever will be sufficient to*  
' *prove its divine Original; but that upon observing any*  
' *thing in it so opposite to our natural Light and Under-*  
' *standing, we ought to give it up as absurd, and there-*  
' *fore false, whatever extrinsick Proofs may be offered in*  
' *Support of it.* But was not this the Part which the  
' *Israelites* here acted? To have no Images to direct  
' their Worship, was, according to the then *Theory*  
' of human Knowledge, contrary to what they cal-  
' led Science and Reason: as soon therefore as *Moses*  
' was gone from them, they regarded not the Com-  
' mandment that had been given them. The exter-  
' nal Proof which they had of its divine Authority  
' weighed but little with them, in comparison of  
' what they imagined Reason to dictate very clearly  
' in this Matter.'

Some learned Writers, we are told, endeavour to  
argue, that if the *Israelites* had not fallen into Idola-  
try by setting up the Calf, God would not have given  
them the ritual or ceremonial Part of the Law. We  
have here what they say in behalf of this Opinion,  
and we have also the Reasons, for which Mr. *Shuck-*  
*ford* rejects it. In the course of his Answer he is led  
to the Explication of a Text of a very odd Aspect,  
the Meaning of which has been greatly mistaken, and  
been a Subject of Triumph to some Infidels. It is  
*Ezek. xx. 25. Wherefore I gave them also Statutes that*  
*were not good, and Judgments whereby they should not*  
*live.*



*live.* These Statutes and Judgments have been interpreted by many to be the *Mosaic* Precepts, and several have been at a loss how to reconcile this Account of them with the divine Perfections, with God's Professions of Kindness for the *Jewish* Nation, or with the pretended Excellency of that Institution. Our Author has made a very careful Enquiry into this Matter. He proves by many Considerations, that the Levitical Law cannot be that which is here intended; and then he examines what these Statutes and Judgments really were, and when and how God gave them to the *Israelites*. And in order to a Resolution of these Points he observes, 1. "That God does in no wise  
 " give these Statutes and Judgments the Appellation  
 " by which he called the Appointments he had made  
 " and designed for his People: of these he says, *I gave*  
 " *them my Statutes, and shewed them my Judgments;*\*  
 " but of the *Statutes not good, and Judgments where-*  
 " *by they should not live,* he says, *I gave them also Sta-*  
 " *tutes [not my Statutes] and Judgments [not my*  
 " *Judgments] whereby they should not live;* so that  
 " these Statutes and Judgments were not God's Sta-  
 " tutes and Judgments, tho' they are said to have been  
 " given by him. But, 2. The 26th Verse suggests,  
 " that in giving them these Statutes and Judgments,  
 " God *polluted them in their Gifts, in that they caused*  
 " *to pass thro' the Fire all that openeth the Womb, that*  
 " *he might make them desolate:* What the Prophet  
 " here means, is fully suggested by himself in another  
 " Place. *Thou hast slain my Children, and delivered*  
 " *them, to cause them to pass through the Fire for them:*†  
 " The Fact was, they had taken their Sons and their  
 " Daughters, and sacrificed them to the Idols of *Ca-*  
 " *naan,* and the Institutions that directed such Per-  
 " formances, these were the *Statutes not good,* these  
 " were the *Judgments whereby they should not live.*—  
 " And God may be said to have given them these  
 " Statutes, either because he *gave them up to their own*  
 " *Hearts Lusts, to walk in their own Counsels,* || to  
 " learn

\* Ezek. xx. 11.

† xvi. 21.

|| Psalm lxxxi. 12.

“ learn these Practices from their heathen Neigh-  
 “ bours; as he is said to have hardned *Pharaoh's*  
 “ Heart, when *Pharaoh* really hardned his own Heart;  
 “ and in this Sense the *Chaldee Paraphrast* took the  
 “ Words now in question; or more emphatically,  
 “ God may be said to have given them these Sta-  
 “ tutes, because for their Punishment he delivered  
 “ them into the Hand of their Enemies, and im-  
 “ powered those who hated them to rule over them:  
 “ Those their Enemies might set up their Abomina-  
 “ tions amongst them, and make *Israel* to sin, as their  
 “ own wicked Kings did afterwards in divers Reigns:  
 “ and God may in a strong Sense be said to have gi-  
 “ ven them these Statutes, by his giving their Ene-  
 “ mies Power to impose them upon them.”

Our Author was willing to clear this Passage as di-  
 stinctly as he was able, because great Stress has been  
 laid upon it: Dr. *Spencer*, as he tells us, imagined it  
 alone sufficient to support his *Hypothesis*; but he can-  
 not but think, if what he has offered be fairly consi-  
 dered, no honest Writer can ever cite it again for that  
 Purpose. However, that he may not leave the least  
 room to doubt of his Explication, he has, finally,  
 collected whatsoever he apprehends can be objected a-  
 gainst it, and given it a fair and impartial Answer.

In pursuance of my declared Intention,\* I pass over  
 such Transactions of the *Israelites* as are recounted in  
 the remaining Part of this Book, as nothing is inclu-  
 ded in the Relation of them that can be any Novelty  
 to a Reader, who has the least Acquaintance with  
 the sacred Story. But when we come to the prophane  
 History, there are some fine Researches into that of  
 the *Egyptians*, which will furnish him with a deal of  
 delightful Entertainment: I shall hint the Particulars  
 of them.

Some Writers suppose that during the Sojourning  
 of the *Israelites* in the Wilderness, *Sesostris* reigned in  
*Egypt*, and that he raised a powerful Army, and con-  
 quered a great Part of the then known World. They  
 make him the Son of *Pharaoh*, who was drowned in



the Red-Sea. Archbishop *Usher* and Bishop *Cumberland* were both of this Opinion. Our Author has given us the Amount of what the last of these two excellent Chronologers has said in Defence of it, and has distinctly replied to every Branch of his Argument: He then says, ‘ I much wonder such learned  
‘ and judicious Writers, as the great Authors I have  
‘ mentioned, could ever entertain such a Thought [as  
‘ this that he has been refuting.] If *Sesosthis* had li-  
‘ ved in these Times, and commanded such victorious  
‘ Armies, as he was said to be Master of, would not  
‘ the Camp of the *Israelites* have fallen in his way?  
‘ Or should we not have had mention made of him  
‘ among the Hints we have in Scripture of the *Ca-  
‘ naanitish* Nations? He must have carried his Forces  
‘ through these Countries; but they appear to have  
‘ enjoyed an uninterrupted Peace, until *Joshua* at-  
‘ tacked them. But had the great *Sesosthis* lived in  
‘ these Times, whence, or how should he have raised  
‘ his Armies? When *Pharaoh* pursued the *Israelites*  
‘ to the *Red-Sea*, he took his People with him, all  
‘ his Horses and Chariots, and all the Chariots of *E-  
‘ gypt*, and his Horsemen, and his Army: He and all  
‘ these perished in the Sea; the Kingdom had been  
‘ just before spoiled of its Treasure, and every Fami-  
‘ ly weakned by the Loss of the First-born; and can  
‘ it appear probable, that in such a deplorable Crisis  
‘ of Affairs, a King of this Country should attempt  
‘ and pursue a Variety of Conquests of foreign Na-  
‘ tions? *Egypt* must at this time have been reduced so  
‘ low, as that it might have been an easy Prey to any  
‘ Invasion. The *Israelites* many times thought so,  
‘ and were therefore frequently tempted to an Inclina-  
‘ tion to return thither, when they met with dis-  
‘ couraging Difficulties in their Expectations of *Ca-  
‘ naan*: when the Spies, that had been employed to  
‘ search the Land, had intimidated the Congregation,  
‘ by magnifying the Strength and Stature of the In-  
‘ habitants, the *Israelites* were for making a Captain  
‘ to lead them back to *Egypt*. They knew the Fruit-  
‘ fulness



‘fulness of this Country, were sensible that it must  
‘be under a feeble Government; and tho’ they ima-  
‘gined themselves not able to conquer the *Canaanites*,  
‘who were in their full Strength, yet they were not  
‘afraid of an exhausted Nation: and this indeed was  
‘a natural Way of thinking: But that *Sesostris* should  
‘be the Son of *Pharaoh*, who was drowned in the  
‘Red-Sea, and that in the State which his Father’s  
‘Misfortunes must have reduced *Egypt* to, he should  
‘immediately find Strength sufficient to subdue King-  
‘dom after Kingdom, and to erect himself a large  
‘Empire over many great and flourishing Nations;  
‘this must be thought by any one that duly considers  
‘things, to seem at first sight a most romantic Ficti-  
‘on.’

It being manifestly implied in what Mr. *Shuckford* has said upon this Topic, that the *Pharaoh* who was drowned in the *Red-Sea* was not *Amenophis*, it might be expected he should positively determine who was; but this, as he remarks, is not easy to do, so as to leave no Doubt remaining about it: However, as great Pains have been taken by learned Writers in divers Ages, to settle and deduce a rational and consistent Account of the *Egyptian* Antiquities, he apprehends it may be acceptable to such of his Readers as want Opportunity of informing themselves better, once for all, to give them some Idea of the Works or Remains which are most commonly cited for these ancient Facts, after which they may judge for themselves, how far the particular Time of any Reign or Transaction that belongs to the History of this People can be fixed. Now the Authorities most generally appealed to upon this Subject are, 1. The old *Chronographeon*. 2. The Tomes of *Manetho*. 3. The Catalogue of *Eratoſthenes*. 4. Some Extracts from *Manetho* in *Josephus*. 5. The *Chronography* of *Africanus*. 6. The *Chronicon* of *Eusebius*. 7. The *Chronographia* of *Syncellus*. And, 8. The *Canon Chronicus* of Sir *John Marſham*. Of all which he has given a critical Account: of the last he expresses an extraordinary Esteem.

Esteem. ‘ If we take the Pains, he says, thoroughly  
 ‘ to examine it; if we take it in pieces into all its  
 ‘ Parts, review the Materials of which it is formed,  
 ‘ consider how they lie in the Authors from whom  
 ‘ they are taken, and what Manner of collecting and  
 ‘ disposing them is made use of, we shall find, that  
 ‘ however in some lesser Points we may differ from the  
 ‘ Writer; yet no tolerable Scheme can be formed of the  
 ‘ ancient *Egyptian* Story, that is not in the main a-  
 ‘ greeing with him. He has led us to a clear and na-  
 ‘ tural Place for the Name of every *Egyptian* King,  
 ‘ and Time of his Reign, who is mentioned by ei-  
 ‘ ther *Eratosthenes*, *Africanus* from *Manetho*, *Josephus*,  
 ‘ or *Syncellus*, that we can reasonably think had a re-  
 ‘ al Place in the *Egyptian* Records.’

If, according to Sir *John Marsham*’s Computation, which Mr. *Shuckford* approves of, the *Pastors* entred into, and reduced *Egypt*, about *A. M.* 2420, and their first King *Salatis* reigned 19 Years, their second King *Beon* reigned 44, and their third King *Apophis* 36 Years and 7 Months, the End of *Apophis*’s Reign falls *A. M.* 2520; so that he was the *Pharaoh* or King of Lower *Egypt*, who pursued the *Israelites*, and perished in the *Red-Sea*. The *Exit* of the *Israelites* out of *Egypt*, and their passing over the *Red-Sea*, happened, as he adds, *A. M.* 2513; but the judicious Reader will not expect to be ascertained of our having all the numeral Characters in the *Egyptian* Reigns, so truly calculated or conveyed down to us, that the Difference between *A. M.* 2513 and 2520, of 6 or 7 Years, can want to be accounted for.

The third Book of this Volume, or the twelfth of the entire Work, relates the Affairs of the *Israelites* from their coming into the Desarts of *Sin*, *A. M.* 2553, to the Death of *Joshua*, 2578. The first Incident after their Entrance, which affords our Author any room to display his great Erudition, is that of their being stung with fiery Serpents: every body knows the Method of their Recovery, viz. by gazing upon a brazen Serpent, which *Moses* was ordered to set up in  
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the Defart for that Purpose. Sir *John Marſham* has been looked upon as not very orthodox in regard to this matter: by what he ſays of it in his *Canon*, as Mr. *Shuckford* tells us, he would intimate, ‘ that the  
 ‘ Cure of the *Iſraelites* here, that were bitten, was  
 ‘ not miraculous; but that the brazen Serpent was a  
 ‘ Charm for the Calamity, or an Amulet for the Di-  
 ‘ ſtemper.’ Notwithſtanding his Intimations, our Author is poſitive this was not his real Opinion, and that no one acquainted with his Way of thinking can imagine he believed it. He dare ſay, that Writer  
 ‘ thought a Charm for the biting of a Serpent as ri-  
 ‘ diculous on the one hand, as the Fancy of ſome  
 ‘ learned Commentators on the other, who, in order  
 ‘ to make the Miracle appear the greater, contend  
 ‘ that Braſs is of a virulent Nature, and that the look-  
 ‘ ing upon a Serpent made of that Metal, would, by  
 ‘ way of Sympathy, add Rancor to the Wounds, in-  
 ‘ ſtead of curing them.’ Mr. *Shuckford* accounts for Sir *John*’s ſpeaking of this Subject in a Way not agreeable to his Sentiments; which appear to him to have been truly, ‘ That the Bitings of the Serpents  
 ‘ which the *Iſraelites* were infeſted with, were not  
 ‘ mortal; that *Mofes* ſet up the brazen Serpent to a-  
 ‘ muſe the People, that thoſe who were bitten might  
 ‘ make themſelves eaſy by looking at it, in hopes of a  
 ‘ Cure, until the Poiſon ſpent itſelf, and the Inflam-  
 ‘ mation ceaſed; that when they grew well, *Mofes*  
 ‘ might teach them to aſcribe their Cure to a ſecret  
 ‘ Efficacy of the brazen Serpent, in order to raiſe and  
 ‘ ſupport his Credit amongſt them.’ This, our Author ſays, muſt be Sir *John*’s Notion in its full Strength and Latitude; and he has drawn up a very elaborate Confutation of it, under four ſeveral Heads: I ſhall here mention them, omitting all he ſays to illuſtrate and confirm them.

I. He owns there were indeed Serpents of divers Sorts in many Parts of the World, and ſome not ſo venomous but that their Bite was curable,—ſo innocent, that a little Time and Patience, without much  
 Help



Help of Medicine, might heal the Wounds received from them. But tho' this be allowed, he would have us observe,

II. That as *Moses* represents the Serpents which bit the *Israelites*, to have caused a great Mortality; so the heathen Writers concur in testifying, that the Deserts wherein the *Israelites* sojourned, produced Serpents of so venomous a Kind, that their biting was deadly, beyond the Power of any Art then known to cure it. But,

III. He makes a strict Enquiry into the Charms the Heathens pretended to have to cure the Bitings of Serpents; and he finds——all the Accounts we have of their Cures for that Malady, carry, if duly considered, the Appearance of as much medicinal Art as those Ages were acquainted with, and they have no further Shew of Magic and Incantation, than what the Philosophy of those Times, and the Religion built upon such Philosophy, taught the Learned to think necessary to give Medicine its due and natural Effect upon the human Body: and whoever will judiciously consider the whole of what the prophane Writers offer upon this Topic, may abundantly see, that none of the heathen Magicians would have admitted, that a brazen Serpent set up, as *Moses* set up that in the Wilderness, could possibly have any Effect towards curing the People.

IV. He considers whether the Texts of Scripture, cited by Sir *John Marsham* to countenance his Opinion, do indeed support the Point for which he quotes them. Of the three Sir *John* appeals to, Mr. *Shuckford* most learnedly proves, that two of them,\* if fairly examined, are very foreign to his purpose; and that the third,† if duly attended to, is so far from ascribing any true Efficacy to Charms and Enchantments, that it strongly intimates them to be a *Doctrine of Vanities*.——From what he has said, he hopes it must be evident, that there are no Foundations for Sir *John's* Suggestions

\* lviii. 4, 5. Ecclesiast. x. 8.

† Jerem. viii. 17.

Suggestions concerning the brazen Serpent; but that every sober *Querist* must see Reason to consider both the Calamity that was inflicted upon the *Israelites*, and the miraculous Cure of it, in the Light, in which the Author of the Book of Wisdom long ago set it.\*

To pass over those that are only the ordinary Incidents of this Narrative, I proceed immediately to the next *miraculous* Dispensation, which exercises our Author's Judgment and Skill in Criticism, it is that in which *Balaam* and his Ass were concerned. The Story is very beautifully related here; and when Mr. *Shuckford* comes to that Part of it, in which we are told of God's Anger being kindled against *Balaam*, he remarks, that the Commentators do not clearly determine what the Prophet's Fault was, whereby he incensed the Almighty; and our modern Deists, with great Assurance, ridicule the whole Affair as an Absurdity: They animadvert, that his going upon *Balak's* second Message, was by God's express Command, and yet that the Text says, God's Anger was kindled, *because he went*. But in Answer to this he says, That our Translators do indeed thus render the Text: but the *Hebrew* Words are clear of this Absurdity. The *Hebrew* Text is, *And the Anger of the Lord was kindled*, not, *because he went*, but, *because he went of himself*, i. e. without staying for *Balak's* Messengers to come in the Morning to call him:† and God had given him no Leave to go at all, unless they did so. || The great Reward proposed by *Balak* had made such an Impression upon him, that he grew too fond of the Journey, to run the Hazard of not being farther invited into it; and so he rose early in the Morning, and went (directly contrary to God's express Order) to the Ambassadors, instead of expecting their com-

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\* Wisdom xvi. 6, 7.

† There is nothing in the Text, as it is rendered in our Version, to warrant this Notion of *Balaam's* going to the Princes of *Moab* uncall'd for: it is only indirectly to be inferr'd from the first Clause of the 22d Verse, as Mr. *Shuckford* has translated it: *he went of himself*.

|| Numb. xxii. 20.

‡ Ver. 22, 23.



ing to him: This was his Crime, and for this Breach of Duty he was opposed by the Angel. What follows in *Moses's* Narration has, as Mr. *Shuckford* says, appeared to many Writers a great Difficulty. *Philo*, as he goes on, seems not to have thought, that *Balaam's* Ass did really speak to him; for he gives a large Account of all *Balaam's* Proceedings, but is absolutely silent as to this Particular. The *Jewish Rabbins* represent *Balaam* to have heard and answered to what the Ass is related to have said to him, in a Trance or Vision; and our modern *Rationalists*, as he adds, are very free in their Remarks upon the Fact as related by *Moses*.—I will here mention the Heads of what he advances for the settling of this Matter: 1. *St. Peter*, an inspired Writer assures us, in the New Testament, that the Fact was as *Moses* relates it, that *the dumb Ass speaking with Man's Voice, forbid the Madness of the Prophet*. 2. It was a Fact no way impossible: Here Mr. *Shuckford* sets down, and replies to all that he can suppose the Deists will urge to make it appear so. They may plead that to render it feasible, the Beast must have been endued with, not only a Power of Speech, but a new Capacity, vastly superior to the brute Faculties. How else could she know an Angel, or argue so justly as she is said to do? But to enervate these Cavils he observes, that *Moses* does not say, the Ass knew an Angel: she beheld something opposing her, and the Consequence that followed thereupon by no means implied her forming, or needing to form a true and proper Idea of it. As for her Reasoning; God undoubtedly could instantly capacitate her for that, or for much greater things. But even this, as he says, does not seem to have been done. An human Voice came out of the Mouth of the Ass; but he apprehends, that what the Voice uttered did not proceed from her Sentiments; rather it was what God would have to be uttered to rebuke the Prophet: The Tongue of the Ass was miraculously moved, and it spake what it was moved to utter, without understanding in the least what she pronounced. This he

apprehends



apprehends was the Case, and herein there is a real Miracle, but no Appearance of the Absurdity that is pretended. 3. In Opposition to such as insist upon the Miracle of the Ass's speaking being superfluous and unnecessary, he very copiously descants upon its Pertinency and Suitableness to the Ends which God intended to promote by it: ' God did not design to permit a War between the *Israelites* and *Moabites* at this Time; — and he would not suffer *Balaam* to curse the *Israelites*, because the *Moabites* would have paid so great a Regard to what he had promised, that they would thereupon have attacked them. — God could indeed, if he had pleased, have over-ruled *Balaam's* Heart, and disposed him for his Duty, without the Appearance of any Miracle; — but he dealt with him as with a Free-Agent: He did not take away his Liberty, but set before him very considerable Motives † to induce him to make a right and virtuous Use of it. — God had gracious Views likewise with regard to *Balaam* himself, though the Corruption of his Heart was very great: when he was first sent for by *Balak*, and enquired whether he should go, God did not direct him into a Temptation too hard for him: upon the second Enquiry, a Way was still made for him to escape: — But he would go, and he went with a corrupt Heart, not likely to be duly mindful of the Charge which God had given him; but liable to be tempted to gratify the King, in order to obtain the Advancement that was offered him: and here God was pleased to correct his Intention by two Miracles; by the Ass being made to speak, he had a convincing Demonstration, how vain any Endeavour of his would be, to speak otherwise than God should order him; since God could certainly as well over-rule his

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' Tongue

† There is not a Syllable of these Motives in the Story as it is told by *Moses*, in our Translation; and I suppose if that had been defective in this Respect, Mr. *Shuckford* would have given us notice thereof, and corrected it.

‘ Tongue as the Beast’s; and by the other, he threatened him not to attempt it upon Pain of Death.’— It has been pretended by some, that God did actually thus influence *Balaam’s* Tongue when he deliver’d to *Balak* his Prophecy: but our Author sees no need of this Notion; he thinks the Miracles so affected him, without derogating from his Freedom, that there was no need of laying any other than this moral Constraint, to prevent his saying any thing to the King than just what was dictated to him by the Almighty. But, as he goes on, 4. Tho’ the Miracle of the Ass’s speaking was not superfluous and insignificant to *Balaam*; yet if it had not been a real Fact, *Moses* could have no Inducement to assert it: because, as Mr. *Shuckford* in three or four Lines proves, relating it was wholly superfluous, and there was no Scheme or End to be serv’d by it.

These Particulars are followed by a brief Account of *Balaam’s* Country and Circumstances, of which some Mention was afore made at the Entrance of this Subject. Mr. *Shuckford* then examines, whether he were indeed a Prophet, and a Worshipper of the true God; some imagining him to have been a mere Magician and Inchanter. He obviates the Reasons that are offered for this Opinion, and establishes his own which is opposite to it. He then considers his Behaviour when he was with *Balak*, and afterwards with the *Midianites* whom he went to, when that King contemptuously dismissed him; and ends what he says concerning him, with some Reflections upon his Conduct and Catastrophe.

Whilst the *Israelites* were at *Shittim*, the *Moabites* became mighty familiar with them; the Issue was that the *Hebrew* Men fell in Love with their young Ladies, and for the sake of them even practised their Idolatries: this so provoked the Lord, that he commanded the Judges to condemn to Death those who had committed this Wickedness; and besides, as a farther Proof of his Displeasure, he visited the Camp with a Pestilence. While the People were labouring

under this dreadful Calamity, one *Zimri* brought into his Tent the Daughter of a Prince of *Midian*, in the Sight of all the Congregation; this Insolence so fired the Zeal of *Phinebas*, *Aaron's* Grandson, that he went in after them, and with his Javelin slew them both. Several Doubts, our Author says, may be raised about this Proceeding of *Phinebas*: He has taken them all into Consideration, and has justified the Action upon such Grounds as leave no manner of room for the pernicious Inferences that Bigots and Enthusiasts are but too apt to draw from it.

God testified his Approbation of it, by promising the Actor no less glorious a Reward than that of an everlasting Priesthood; *Numb.* xxv. 12, 13. Mr. *Shuckford* censures our *English* Translation of both these Verses, and has given us a better in the stead of it. He likewise clears up a considerable Difficulty, (that has embarrassed the whole Herd of Commentators) with respect to the *perpetual* Priesthood that they seem to contain a Grant of.

There are but a very few Transactions that intervene between this Affair of *Phinebas*, and the Death of *Moses*: Those are his numbering of the People;<sup>a</sup> settling the Fortunes of the Daughters of *Zelophebad*;<sup>b</sup> the subduing of the *Midianites*, which was done at once, and without the Loss of a single Man on the *Israelites* Side;<sup>c</sup> his allotting the Tribes of *Reuben* and *Gad* their Portion; and lastly, his forming a Scheme for dividing the Land of *Canaan* when it should be conquered, and enacting some Laws relating to the Assignment of the Levites,<sup>d</sup> to the Cities of Refuge,<sup>e</sup> and the Inheriting of Females.<sup>f</sup>

After so large an Account as he has given of the important Life and Administration of this illustrious Captain and Lawgiver, the Reader, Mr. *Shuckford* says, must greatly anticipate him in what he might attempt to offer upon his Conduct and Character: How-

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ever,

<sup>a</sup> *Numb.* xxvi. 1, 2.<sup>b</sup> xxvii. 1, 2, &c.<sup>c</sup> xxxi. 1—6.<sup>d</sup> xxxii. 1, &c.<sup>e</sup> xxxv. 2—8.<sup>f</sup> Ver. 9—34. xxxvi.



ever, he exhibits him under a very graceful and majestic Portrait. He enters into all the remarkable Particulars of his Behaviour, examines his Views and Intentions, and draws up a noble Representation of that Wisdom, that disinterested Integrity, that Humility, that Patience, that Candor and Meekness, whereby he adorned the sublime Station to which he was exalted by Providence. He points out a Variety of Instances, which to a thinking Person must abundantly prove, that in all the Steps of his Government he was directed by an immediate Revelation; and he replies to all the Suggestions that may arise in favour of the contrary Supposition.

And whereas our modern Deists are indeed ready, as he says, to allow him the Reputation of a great and wise Man; to suppose him far superior in all Points of Science to any of, or to all the People under his Direction; to have given them Laws, and to have formed their Commonwealth with great Art and Address; but to have had no more divine Assistance towards it, than *Minos*, *Numa*, *Lycurgus*, or other famous Legislators of the heathen World; who all made the same Pretensions as he did to Revelation, and Authority from God; and who used the same Arts as he did to impose on the Credulity of the Vulgar, and engage their Veneration and Dependence; he would have them consider,

I. That if *Moses* has recorded nothing but what was real Fact, it must be undeniably evident, that the Hand of God was most miraculously employed in leading the *Israelites* out of *Egypt*, in giving their Law, in conducting them thro' the Wilderness, and in bringing them into *Canaan*. And we who read of these things, cannot but conclude from them, that the Power of God did indeed miraculously interest itself in the appointing the Law and Polity of this People, and in conducting them to their Settlement in the promised Land.

II. That the Facts recorded by *Moses* were really done, as he relates them, must be allowed by any one  
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who reflects, that *Moses* wrote his Books in the very Age in which the things he records were done, to be read by the very Persons, who had seen and known the Facts to be true, which are recorded by him; that they might testify, and transmit their Sense of the Truth of them to their Posterity.—And this, as he adds, is a material Circumstance, in which the Reports we have of the heathen Miracles are greatly deficient.

III. If we consider the Nature and Manner of the Miracles that bear Testimony to *Moses's* Administration, it is impossible to conceive the *Israelites* deceiv'd in them: they could never have been led on, for so long a time, in an imaginary Belief of such things as *Moses* had recorded, if either the things were not done, or not done as he has related them.—If *Moses* had only told his *Israelites*, that their God had appeared to him in private, and given him the Laws which he recommended to them: or if he had only related to them a confused Account of some Signs and Prodigies known only to himself, and believed by them upon his reporting them, *Moses* and the heathen Legislators might indeed be compared to one another; but the Circumstances of *Moses's* Administration are of another Sort: and as they are so, to say, that *Moses* could make a Camp of above 600000 grown up Men, besides the Women and Children, believe they heard the Voice of God out of the midst of the Fire, if they did not hear it; that he could, Day after Day, and Week after Week, for about forty Years together, make them all believe, that he gave them Bread from Heaven, calling the Heads of their Families every Day to such a particular Method of gathering it, as must make them all intimately acquainted with all the Circumstances of it, if all the Time he did not really give them Bread from Heaven, but only pretended it: to say, that he could in like manner, not once or twice upon an Accident, but for the long Space of Time above-mentioned, for near forty Years together, upon every Movement of the Camp, make

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the whole People believe they saw a miraculous Pillar of Light directing their Marches, or abiding in a Cloud of Glory upon their Tabernacle, when they were not to journey; if all the while no such thing was real, and *Moses* had only made some artificial Beacon, of which the *Israelites* did not know the Contrivance and Composition: to say these, and other things of a like nature, in order to insinuate the Miracles that attended the *Israelites* in the Wilderness, to be like the heathen Wonders, pretended only, but not real, must be to say the most incredible things in the World.

IV. If we look into the Conduct of the *Israelites*, where do we find them disposed to an implicit Belief of *Moses*? Did they not rather examine every thing he offered in the strictest manner, and endeavour indefatigably to oppose him in every Part of his Administration? They were but three Days over the *Red-Sea*, before they murmured against him at *Marah*; and tho' they were here miraculously relieved by him, yet at *Elim* they appear to have had but little Expectation, that he could lead them any farther: When the *Manna* was given, and the particular Injunctions communicated for the Method of gathering it, what Disposition do we find in the People either to believe what *Moses* had told them, or to obey what he had directed.

V. If it should be remarked, that *Moses* did not finish the writing of his Books, until the Generation, whose Transactions they recorded, were all in their Graves; that perhaps the Children of these Men, being upon the Borders of the Land of Promise, when he delivered to them his Books, and warm with Hopes of seeing at last an End of all their Labours, might for Peace sake even consent to let him give what Account he would of what was past, tho' they might know it to be in several respects fictitious; he answers: If this were true, should we have found the *Israelites*, when *Moses* was dead and gone, so fond as they really were of paying, and obliging their Posterity



rity ever to pay a most sacred Regard to all that he had left in writing?—They fully ratified all he had done, paid the utmost Deference to any private Claims founded upon any thing that he had said, they made all their Settlements according to what he had prescribed, and observed of all their Acquirements, that they had succeeded in them according to all that he had related; and they warned all their Children, that if they departed from doing *all that was written in the Book of his Law*, they would surely fall under the divine Displeasure.—But it may be observed further, that *Moses* must have wrote with a strict Regard to Truth indeed, when we do not find in him a Partiality even to his own Character. Tho' those who came after him highly extolled him; tho' certainly if any Man ever had whereof to glory, in the many Revelations made to him, and the mighty Works that had been done by him; and, above all, in the high Commendation God himself vouchsafed to give of him; yet from a most sacred Regard to Truth, he was after all content to lay himself down *numbered with the Transgressors*, and records his own Failings and Offences against God, as impartially as tho' he had not the least Concern in the Subject.—If he had not had the Direction of an immediate Revelation, it is hardly to be thought he would have left the *Israelites* any Body of written Laws; at least he would never have thought of tying them and their Posterity in all Ages, whatever Changes and Chances might happen to their Affairs, to so strict an Observance of so various and extensive a Body of them as he did, without leaving them at any time a Power to add to, or diminish from them.

Lastly, There are some Particulars enjoined in the Law of *Moses*, which it is evident he knew might be fatal to the Welfare of his People, if God did not by a special Providence prevent the natural Effects of them: such was the Law for all their Males to appear three times a Year before the Lord; and the Command not to cultivate their Lands every seventh Year,

*Ec.* Great must be the Dangers attending the Observance of such Injunctions, and great must a Nation's Fears be as to their Consequences: but against these *Moses* had to oppose sufficient Assurances of divine Protection; and indeed nothing less than a full Conviction of that could have obviated them, or engaged the Compliance of the *Israelites*.

These are only the Heads upon which Mr. *Shuckford* very learnedly descants, in order to assert the Divinity of *Moses's* Legislation against the groundless Cavils of carping Infidels. In a Variety of Instances he compares this great Personage with those whom the Deists affect to rank or set in Competition with him; and shews, that he acted upon quite other Principles than they did, and with Views altogether different from those whereby they were influenced; and in a word, that all his Proceedings bespeak the Authority and Assistance of Heaven, and will appear to do so after the strictest Scrutiny; which Unbelievers will not pretend to say of any of those Pagan Lawgivers, with whom they are so forward to place him upon a Level.

Some Writers inform us that *Moses* was the first that ever gave written Laws to a People; and Mr. *Shuckford* does not, he says, find any thing valid to contradict this Opinion; tho' the Abettors of it, as he plainly evinces, have made Mistakes in their Attempts to support it: the rectifying *Cyril* and *Justin Martyr* in this Point introduces several very curious Strokes of Criticism.

We are now come to the Administration of *Joshua*, on whom the Command of the *Israelites* devolved upon the Death of *Moses*: and that Part of the sacred Story which fills up the remaining Pages of this Volume, contains an Account of the several Steps he took, in pursuance of the divine Order, for putting them in Possession of the Land of *Canaan*. One of the first was the sending of the Spies to *Jericho*. We know how *Rahab* the Harlot entertained them there, and what a formal Lye she told the King's Officers to conceal

conceal them : it seems those Gentlemen were mighty easy and credulous, and had not learnt the Practice of searching Houses after the Manner of our modern State Messengers, or the Spies whom that Lady had hid in a Cockloft had not so happily escap'd them. *Rahab's* Conduct in this Affair has been much censured. She has been accused of Disloyalty to her Prince, and Treachery to her Country : Our Author has made an admirable Apology for her, in regard to this Charge ; but as for the Untruth she stands guilty of, he has chose to say nothing about it. In what she did, he thinks, she undoubtedly acted in Obedience to some Revelation of God's Purpose and Will that was vouchsafed her. We have next the History of the passing of the *Israelites* through the River *Jordan*, and some Reflections on the miraculous Division of its Waters.

Upon their Encampment at *Gilgal*, immediately after this wonderful Transit, *Josua* received Directions for reviving the Rite of Circumcision ; for the *Israelites* had circumcised none of their Children that were born since their Departure from *Egypt*. What occasioned this Neglect is not said expressly, but Mr. *Shuckford* says it is easy to guess it : the Sum of his Conjecture is, that it proceeded from their extraordinary Dread of the divine Institutions ; and Care, not only to do every thing that God commanded them, but likewise to perform it exactly in the Manner prescribed ; and therefore, tho' God had ordered *Abraham* to circumcise himself and Children, and to enjoin his Posterity to use this Rite ; yet when God was giving the *Israelites* a new Law, in the Way he now did by the Hand of *Moses*, our Author imagines they could not take any Rite, how ancient or usual soever, as Part of it, unless God himself gave them a Command for it : God indeed had given them a Command for Circumcision : \* we find it among the Laws given after the Death of *Nadab* and *Abihu*, who were killed by Fire from the Lord, for offering Incense in a Manner

\* Levit. xii. 3.



Manner which he commanded them not; an Incident that could not but admonish the whole Camp to be careful to obey God's Voice indeed, and not to mingle their own Fancies in the Performance of any of his Institutions. — Now as the Law for Circumcision required the Males to be circumcised at eight Days old, and was not given until within the 2d Year of the *Exit*, when there must have been in the Camp great Numbers of Children uncircumcised, who were past the Age at which this Rite was appointed to be performed, there could not but arise a Doubt, when or how these were to be put *under the Law*; and the *Israelites* not receiving Directions from God how to proceed herein was, as he supposes, the Reason that they stood still in this Matter. This is Mr. *Shuckford's* Sense of the Business. The Critics and Annotators, he says, abound in assigning Reasons for the Omission of Circumcision in which the *Israelites* had hitherto lived, but he thinks they have not been so happy as to hit upon the true one.

When the People were all circumcised, God said to *Joshua*, *This Day have I rolled away the Reproach of Egypt from off you*. Some Infidel Writers have fancied these Words to imply, that the *Egyptians* thought Uncircumcision a Reproach; from whence they infer, that Circumcision was originally an *Egyptian* Rite, and that the *Israelites* learned from them the Use of it. But in Opposition to these Mr. *Shuckford* here observes, that the true Meaning of *the Reproach of Egypt* is, not what the *Egyptians* might think a Reproach to others, but what other Nations esteemed a Blemish and Defect in them: Not the *Egyptians* therefore at this Time, but the *Israelites* thought Uncircumcision a disreputable Thing, and accounted all Nations prophane, who did not use this Institution; and the *Egyptians* now not observing it, this, in the Esteem of the *Israelites*, was their Reproach.

Our Author has made some other curious Discoveries upon this Head, which, for Brevity sake, I must, tho'

tho' unwillingly, pass over; as well as his judicious Remarks and Reflections on several Particulars related in the Sequel of *Joshua's* History, wherein there was a miraculous Display of the divine Power: Thus, to mention only the chief of them, he has made a very nice Enquiry, Whether the *Israelites* were absolutely commanded utterly to destroy all the Inhabitants of the seven Nations of *Canaan*? Whether they could upon no Terms enter into a League with any of them? Whether what the *Israelites* granted to the *Gibeonites* upon their Embassy, was contrary to what God had commanded? and, How they at last acquitted themselves of the League they had made with them? He then largely insists upon the two great Miracles recorded in the Narrative of *Joshua's* Battel with the five Kings of the *Canaanites*; † accounts for the latter's being expressed in Terms no way conformable to the true System of the Universe; and most acutely answers the Objections to the Truth of the Fact, (which must necessarily have engaged the Attention of the whole World) from the Silence of the ancient Astronomers. Lastly, He discusses a Question which has been hitherto disputed amongst the *Literati*, viz. Whether *Joshua* was himself the Author of the Book which is called by his Name?

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## ARTICLE XXV.

*Dr. Pemberton's Answer to the two Questions put by Philalethes Cantabrigiensis in the History of the Works of the Learned for the last Month.*

**T**O the first question I answer, that I omitted<sup>a</sup> the words, *as it ought to be by the fourth supposition* (meaning the fourth supposition in his interpretation

† Joshua x. 11, 12, 13.

<sup>a</sup> Works of the Learned Aug. 1737. p. 126. l. 16.

pretation of Sir *Isaac Newton's Lemma*<sup>b)</sup> because they are no part of the proposition,<sup>c</sup> I censured, but are only his application of that proposition to the point there discussed.

The second question relates to the admonition<sup>d</sup> I gave *Philalethes* to farther his discovering the meaning of Sir *Isaac Newton's Lemma*. My general purport is very visible, that he should consider, why he translated *quovis* and *quavis* differently. But in regard to the particulars of this question I answer, that I looked upon the word *some* as being properly his translation of *quovis*, and the other words as subjoined by way of interpretation.<sup>e</sup> And it is by this interpretation, that I know the more certainly, how widely he mistakes the sense of the expression *tempore quovis finito*.

<sup>b</sup> Republick of Letters *Nov.* 1735. p. 371. l. 31.

<sup>c</sup> *Ibid.* p. 375. l. 20.

<sup>d</sup> Works of the Learned *Aug.* 1737. p. 127. l. 10.

<sup>e</sup> Rep. of Lett. *Nov.* 1735. p. 371. l. 24.

## A R T I C L E XXVI.

*An Essay concerning rational Notions. To which is added the Proof of a God. By Charles Mayne, Esq;. London: Printed for Mess. Innys and Manby, at the West-End of St. Paul's. 1737. Octavo. Pag. 204, besides the Preface, &c.*



**T**HE former of these Pieces is divided into thirteen Chapters: In the first our Author defines a Rational Notion to be, the Discernment, Conception, or Apprehension of what is either agreeable or repugnant to Reason, in any Case or Instance whatsoever. He then, in order to prevent Mistakes about this Sort of Notions, or the confounding of others with them, distinguishes Notions into two Sorts; those which every one acquires in the earliest Use of his Understanding, such as *Being, Existence, Unity, Number, Sameness, Diversity, Whole, Part*, and the like common and ordinary Apprehensions of things; and, secondly, those which require *Reflection*, or Consideration of the things they concern; as *Requisiteness* of one thing to the Being of another; *Perfection* of any Kind; *Truth*, or that which, so soon as understood, authorizes and commands our Assent to it, &c. It is the last Sort only that are to be accounted *Rational*.—*Rational* or *Reflex* Notions therefore are, as he says, ‘the Mind’s second or After-Thoughts, whereby it acquires a more perfect and mature Knowledge of Things, and a deeper Insight into their Natures, than by those Notions which occur to it immediately upon its first observing and taking notice of Objects: and it is by them only, that the Mind ever does or can attain that Sort of Knowledge which is truly satisfactory to it, or wherein the thorough Discernment and right Apprehension or understanding of a thing doth consist: and they are withal so very comprehensive, as to be applicable to every thing; or there is no Object whatever of Thought, but affords Matter and Occasion for the continual Exercise and Employment of some or other of them.’

As to the Number of these Notions, there must, Mr. *Mayne* says, be so many of them, as there are Sorts of Agreement and Disagreement of things to Reason. Such of them as are of the most general Use and Concernment are, as he conceives, *Requisiteness*,

*ness, Properness, Fitness, Dueness and Suitableness.* On the Explication of each of these he bestows a Chapter; and the Way he takes to explain them is chiefly by Examples, or by exhibiting the most material and important Cases wherein they may be applied. From all which sufficiently appears, their great Usefulness as well as Extent; and the Necessity there is of employing them in all our Considerations. When he has given us exact Ideas of all these, he proceeds to some others, that are not, as he imagines, quite so easy or obvious to common Apprehension, as the former; nor perhaps so very clear and perspicuous in themselves, but that there may be room for different Thoughts and Opinions concerning them: These are *Rectitude, Pulchritude, Goodness, Truth, and Implication.* The three first denote the several Sorts of *Perfections, or Virtues and Excellencies* of things, that are properly cognizable by Reason; and therefore may fitly enough succeed those already set forth, which concern their *Beings and Natures* regarded in general. But to convey to the Reader a more distinct Notion of our Author's Dissertations upon these Subjects, I will here subjoin a brief Sketch of two or three of them: Thus, of *Requisiteness* he says,

‘ When a thing does not subsist of itself, our Reason tells us that it requires something else to enable it to exist, and have that Sort of Being and Nature which it hath: which is as much as to say, there is some other thing requisite to its Being and Existence. For Instance: The sensible Qualities of Bodies, and the Faculties of the Soul, not having a Power of their own of existing and being what they are, something else is requisite to their Being and Existence. And from this Consideration did probably arise the Idea of *Substance, i. e.* that which subsists by itself, it being plainly impossible that any thing which does not so, should any otherwise exist, or be that which it is, than by means of something which does. *Substance* therefore is the general *Requisite* of all other things. — And since no-  
‘ thing

‘ thing can act without a Power or Ability of doing  
 ‘ so, *Power* therefore is requisite to *Action*: so is *Cause*  
 ‘ to *Effect*,—and *Means* to an *End*, and *Instruments*  
 ‘ to *Operations*. *Qualification*, as being a Kind of  
 ‘ Power, is requisite in several Cases; as Skill in the  
 ‘ Law is a requisite Qualification in a Judge, and  
 ‘ Courage in a Soldier. —Also whatever *constitutes*,  
 ‘ or *serves* to constitute the Being of a thing, is re-  
 ‘ quisite to it: so the *animal Nature* and *Reason*, are  
 ‘ both of them requisite to the Being of a Man, be-  
 ‘ cause it is constituted by them. —And that is re-  
 ‘ quisite, without which a thing cannot continue in  
 ‘ its Being; as Food and Air to the Life of an Ani-  
 ‘ mal. Or which *preserves* it in its due and natural  
 ‘ State, as both Exercise and Rest with respect to the  
 ‘ Body’s Health, &c.’ I need not pursue our Author  
 thro’ any more of his Instances upon this Head; but  
 proceed, as a farther Specimen, to an Extract from  
 what he says under that of *Fitness*.

‘ As whatever produces any Change or Alteration  
 ‘ in another thing, must have a Power peculiarly  
 ‘ qualified for that purpose; so that which it acts up-  
 ‘ on, must have a certain *Fitness* or *Aptitude*, usually  
 ‘ called *Capacity*, to receive its Influence and Impres-  
 ‘ sion. —Seeing that according to the different Fit-  
 ‘ nesses or Capacities of Subjects acted upon, the  
 ‘ same Cause may produce divers Effects; as Fire  
 ‘ melts Wax, hardens Clay, and reduces Wood into  
 ‘ Ashes; from hence it manifestly appears, that there  
 ‘ is no discerning the Nature of any Effect thorough-  
 ‘ ly and truly, without knowing the Fitness of the  
 ‘ thing changed, for receiving the Force and Impres-  
 ‘ sion of the Cause. But the Knowledge of the Fit-  
 ‘ ness of a thing for being so changed as we find it to  
 ‘ be, often leads us to the Knowledge of such a Cause  
 ‘ as alone is proper to produce it. —This Sort of  
 ‘ Fitness is evidently the Ground of all *manual Opera-*  
 ‘ *tions*. —Otherwise, a Potter might as well think  
 ‘ of making a Cup of Sand or of Water, as of Clay.  
 ‘ Or one might as well attempt to persuade a Statue as



‘ a Man.—There is also another Kind of Fitness,  
 ‘ called *Expediency*: — *Means* are expedient with re-  
 ‘ spect to the Ends for which they serve: — *Instru-*  
 ‘ *ments*, with regard to all Workmanship; and *Ma-*  
 ‘ *terials* to every Structure. — There is a Fitness of  
 ‘ *Season* and *Opportunity*. Thus, the Night is fit for  
 ‘ Rest, and the Day for Action. And the nicking of  
 ‘ Time, as we call it, hath in every one’s Experience  
 ‘ a great Stroke in all the Affairs of Life, and condu-  
 ‘ ces greatly to the Success of any Business or Design.  
 ‘ — Between some things there is a *mutual Fitness*  
 ‘ and Accommodation: as in Friends complying with  
 ‘ one another’s Humours, and promoting each other’s  
 ‘ Interests. And in general, between all things that  
 ‘ have a mutual Dependence; as in the gable Ends of  
 ‘ a House, where two opposite Timbers, by meeting  
 ‘ together, and leaning against one another at the  
 ‘ Top, (which is their mutual Accommodation) do  
 ‘ sustain and support each other; and in the Parts of  
 ‘ an Arch, which are so fitted to one another, that if  
 ‘ any be taken away, the rest will fall; but being all  
 ‘ connected, they continue in Strength and Firmness.’

To give one Sample more: Of *Pulchritude* (which  
 is one of those rational Notions that denote the *Per-*  
*fections* or *Excellencies* of things) he says, ‘ By Pul-  
 ‘ chritude is, in general, understood the *Excellence* of  
 ‘ *Form*: When consummate, as we here suppose it to  
 ‘ be, there are two Qualities inseparable from it,  
 ‘ namely, *Amiableness* and *Admirableness*; which to-  
 ‘ gether do plainly exhibit its true Character, and di-  
 ‘ stinguish it from other Perfections. Excellence of  
 ‘ Form being in a peculiar and especial manner appli-  
 ‘ cable to *Beauty*, it may suffice here to speak only of  
 ‘ this in particular.

‘ That Beauty is *amiable* needs not be said; and  
 ‘ that it is *admirable*, must likewise be confessed. —  
 ‘ But unless these two Qualities do meet together,  
 ‘ they will not be Properties of *Beauty*, or of any  
 ‘ other Sort of Pulchritude. For there are some things  
 ‘ we admire, and yet do not love; as Prodigies, and  
 ‘ the

' the extraordinary Phænomena of Nature: and there  
 ' are others we love, without admiring; as delightful  
 ' Sensations. — But when that which is amiable is  
 ' also admirable, every one must then allow it to be  
 ' beautiful. — There is a twofold Beauty: one *in-*  
 ' *ternal*, or of the *Mind*; in which, when it is per-  
 ' fect, all the Virtues do conspire: The other is *ex-*  
 ' *ternal*, or of the *Body*. This last does not wholly  
 ' consist in a *Symmetry* of Parts, and an agreeable Co-  
 ' lour, tho' these are proper and requisite Ingredients:  
 ' but it consists chiefly and principally in such a *Mein*  
 ' and Air, as indicates any of those excellent Quali-  
 ' ties which command our Affection, and makes us  
 ' conclude it is produc'd by the Virtues of the nobler  
 ' Part of our Composition. — That *mental* and *cor-*  
 ' *poreal* Beauty but rarely meet together in the same  
 ' Person, ought to be no Rule of judging in the Case:  
 ' For 'tis certain that the Face, which is the Index  
 ' of the Mind, is the true and proper Seat of Beau-  
 ' ty: and Painters can draw Features that shall express  
 ' such and such a Virtue, and Pourtraits of this Kind  
 ' are always painted beautiful; and when rightly de-  
 ' signed, are universally approved. — Whereas, on  
 ' the other hand, Vices are always painted ugly and  
 ' deformed, with Looks that create Abhorrence and  
 ' Detestation. — Poetry and Musick, when exqui-  
 ' site, do, as well as Beauty, charm the Mind, and  
 ' fill it with Admiration; and therefore may come  
 ' under the general Denomination of *Pulchritude*.'

By these Specimens (allowing for some Abatement  
 in the Stile, from the Elegancy of which I was obli-  
 ged to detract for the sake of Brevity) the Reader  
 will form an Idea of those rational Notions which are  
 treated on in this Volume: the Uses, and indeed the  
 Necessity of them in all our Ratiocinations, Discour-  
 ses, and Judgments of things, are clearly set forth in  
 the seventh and thirteenth Chapters: whether they do  
 together, as our Author has explained them, form a  
 compleat System, or are all that the Mind makes use  
 of in the Exercise of its Reason, is more, as he says,



than he will presume to determine: But if, as can hardly be doubted, they are the chief and principal, they will be sufficient to justify this Conclusion, *viz.* That *by rational Notions the Mind is fully qualified and enabled to know and understand, in the most satisfactory manner, whatever is possible to be known or understood.*—Nor is there, as he adds, any other Way of knowing or apprehending what is reasonable, in any Case or Instance whatsoever, but by the Instrumentality of them; for to know the Reasonableness of any thing, and to have a rational Notion of it, signify alike. And seeing that these Notions, which are the proper Acts and Operations, or the immediate Dictates of Reason, are applicable to every Object of Thought, *the Cause of our Ignorance of some things, which we can never hope thoroughly to understand, is not any Defect or Incapacity of our Reason, but the Want of fitting Means and Opportunity to make use of it.* Thus, for Instance, as he remarks, ‘ ’Tis impossible for us to know, after  
 ‘ what manner the several Properties and Powers of  
 ‘ corporeal Substances do subsist; because our Senses  
 ‘ are not acute enough to discern the internal Forms  
 ‘ and Constitutions of Bodies whereon they depend,  
 ‘ and whereby they are produced: but had we more  
 ‘ penetrating Organs or Faculties, there is no doubt  
 ‘ but we might as easily apprehend it, as we do the  
 ‘ Powers and Forces of any artificial Machine of  
 ‘ which we know the Contrivance and Mechanism.’

The *Proof of a God*, which is annexed to this Essay, is the Result of the Demonstration of the following Propositions: I. There is a Self-existent Being. II. A Being which is not self-existent, was created by that which exists of itself. III. A Self-existent Being can have but one Sort of Nature: and it must be precisely, in all respects, that very thing which it is. IV. There is but one Self-existent Being. V. The Self-existent Being is eternal. VI. The Self-existent Being is immutable. VII. A Being which is mutable in any respect, was created by that which is Self-existent. VIII. The World was created by the Self-



existent Being. IX. The Self-existent Being is Omnipotent, Infinite, Omnipresent, and a Spirit or incorporeal Substance. X. The Self-existent Being is absolutely perfect; and consequently is Omniscient, All-wise, infinitely Good, and infinitely Happy.

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## A R T I C L E XXVII.

*An Enquiry into the Morals of the Ancients. By the Reverend Mr. GEORGE ENGLAND. London: Printed for A. Bettelworth and C. Hitch, at the Red Lion in Pater-noster-Row; G. Hawkins, at Milton's Head between the Two Temple-Gates, Fleetstreet; and J. Leake, Bookseller at Bath. 1737. Quarto. Pag. 369.*

**T**HE Subject of this Work is of a most illustrious Nature; it is, as our Author himself observes, very difficult to be treated of; however, I think he has handled it not unworthily. His Design in it is, fairly and candidly to manifest the transcendent Excellency of the Christian System, both as to Religion and Morality; and consequently, to promote the following and practising it in a much better manner than it is at present observed amongst Mankind. Pursuant therefore to this Intention, he makes a strict Enquiry into the Reasons why the ancient Heathens, who were certainly inferior to us in their Religion and moral Systems, were notwithstanding (in their best Times) much superior in the Practice, to Christians in general, ever since that these latter began to degenerate from the primitive apostolical Purity.—In the Prosecution of this Point, he evinces that some of the noblest Effects of some of the sublimest moral Virtues were frequently found in Men ignorant of the true and only Sources from whence they can derive real Merit or true Glory; he shews,

how much these Virtues are neglected by those who know, and may be thoroughly convinced from whence they can alone arise justly to deserve those Epithets which are given them when practised with proper Views and Purposes; he accounts for the surprizing Disparity between Pagans and Christians in this matter; and demonstrates, that how much soever the former might exceed in great and heroic Sentiments and Actions, 'there never can be a constant uniform Course of moral Virtue to be expected from any but those who are thoroughly persuaded of the Truth of the Christian Revelation, wherein future Rewards and Punishments are ascertained to the Practice of Virtue or Vice.'

The Virtues which were most conspicuous amongst the ancient Heathens, and which gave Rise to all their grand Achievements, may be reckoned, their *Justice*, their *Love of their Country* and *publick Spirit*, their *Magnanimity*, their *Courage* and *Fortitude*; their strong Regard to the *Religion* of their *Country*, and to the *Notions of Morality* settled amongst them; their noble and almost inimitable Ideas of *Friendship* frequently put in Practice; their *Simplicity of Life*, *Neglect of Ease*, and *Dislike of Luxury*; their *Contempt of Money*, and their perfect disinterested Conduct wherever a View of *Lucre* could possibly have influenced: all these together, and separately, prevailed amongst them, and were almost all subservient to the *Love of their Country*, which was their most predominant Passion, the Spring of almost all their other good Qualities and Deeds. *Humility*, *Patience under Sufferings*, and an *universal Benevolence* and *Love to Mankind*, were what they were Strangers to; their immoderate Affection for their Country considerably impaired the latter; and nothing but the Christian Religion can produce the two former in their full Purity. —

Amongst all the Ancients, the *Greeks* and *Romans* are those who, as our Author says, deservedly hold the first Rank, as to all the Virtues and Accomplishments which adorn Mankind: it is to these two People

ple therefore that he chiefly confines his Enquiries in the Sequel of this Treatise; tho' he does not absolutely debar himself from some little Excursions amongst those whom they looked upon as *Barbarians*.

He has digested his Subject under seven Heads or Chapters; in the first he makes a most charming Display of the JUSTICE of the ancient Heathens, and compares it with that which has been found in the Christian World. He exemplifies the former chiefly out of the *Greek* and *Roman* Story, and he gives us such Instances of their private and personal Generosity even with regard to Enemies; of their Integrity towards the Publick or Community, and of their political Faith and Honour, as are really astonishing: But when he comes to consider the Behaviour of those who have professed the Faith of the holy Jesus, the Scene is entirely changed, and so horrid a Prospect exhibited of their Baseness of Spirit, their Perfidy, Cruelty, Injustice, and all manner of Villany, prevailing between Nation and Nation, and Man and Man, as cannot fail of striking a Mind that has the least Remain of Probity, with Horror and Detestation. Here *Marcus Scaurus*, *Aristides*, *Camillus*, *Lycurgus*, and *Scipio Africanus*, shine with a real Splendor; while *Richlieu*, *Mazarin*, *Alberoni*, &c. are conspicuous, only by reason of their Subtilty, Treachery, Ambition, Breaches of Faith, Oppression and Impiety: dreadful are the Histories here given of the Wickedness of the professed Believers of the Gospel; at the same time our Author says it is highly unnecessary to the Validity of his Argument to recite any: seeing we are constant Witnesses of the Injustice so common amongst them; whether it be between different Princes and Nations, or of Princes to their Subjects, or between private Persons.

In the latter Part of the Chapter he considers the different Motives by which Heathens and Christians might be actuated in the Article now before us. What he says with relation to these is very instructive; but as it can hardly be brought into any narrower Com-



pass than he has given it, so it is much too long to be here inserted. I proceed therefore to the second Chapter in which a Parallel is drawn between *The Love of their COUNTRY observable amongst the Ancients, and what is to be found of that Kind in the Christian World.*

PATRIOTISM, as our Author has remarked, was the Virtue of greatest Brightness in the heathen Character; to that all others tended and were subservient: For this Reason he treats of several of their Virtues under this Head, whenever it appears that this was the Source from whence they arose. He shews very amply from whence the *Love of one's Country springs*; what are the proper Boundaries of it; what Virtues concur to promote and strengthen it; what Affections are included therein; and what valuable Effects it produced. The *Greek and Roman Records* furnish out a Variety of glorious Patterns for the Confirmation and Embellishment of this Branch of the Subject: Here the very Ladies put in their Claim to an immortal Memorial; many of them having signalized themselves by some of the noblest Fruits of this Passion, which are here finely related. On the other hand, the Conduct of Christians in this Particular is painted in the most odious Colours.

The third Chapter sets forth *the MAGNANIMITY of the Ancients in their Actions and Sentiments.* Here, our Author says, is such a spacious Field for Discourse, that were he to pursue it as far as it would lead him, he fears he should tire both his Reader and himself: For he thinks the Ancients so very remarkable in this Point, so far beyond the Moderns, considering the Disadvantages they lay under, that his Admiration would never cease, did he but indulge it; and that their Greatness of Soul is so extensive, that were he to give it its full Examination, he should write a Book on that Topic alone. In this Section therefore he confines his Remarks chiefly to such Actions as will come merely under the Denomination of *Magnanimity* in the most direct manner. He defines *Magnanimity,*

mity, considered as a Principle founded upon Reflection and Thought, to be a high Opinion of the Dignity of human Nature, put into Use and Practice. In many Persons indeed it is the Effect of the natural Constitution of the Mind; insomuch that some People cannot be guilty of a little, mean or base Action: tho', in truth, when it is the Result of Reflection, it must, to rise to an extraordinary Pitch, be rooted in the native Disposition and Temper. Which of these Species of *Magnanimity* the great Men whose Actions are here rehearsed was influenced by, our Author does not pretend to determine; nor does it, he says, concern us much to know, since we are certain they had not such Motives to encourage them as we have; and therefore his Disquisition is of the Causes of our not equalling, or rather surpassing them in this respect.

Having defined *Magnanimity*, shewn that Courage and Fortitude, which he likewise describes, are Branches of it, and made some very ingenious Observations relating to them; he answers an important Objection that lies against his foregoing Definition, and then goes on to lay before us a most beautiful Delineation of the Ancients magnanimous Behaviour. One must be amazed at, as well as delighted with, the Instances here given of this Virtue in the Actions of *Pericles*, *Philopœmen*, *Aristides*, *Phocion*, *Callicratidas*, *Alcibiades*, amongst the Greeks; and of *Marcellus*, *Flaminius*, *Catullus*, &c. amongst the Romans; and indeed of both these People collectively considered. Our Author, when he is speaking of the *Athenians*, has made some Reflections upon the general good Sense and Understanding of that People, as well as on their Taste for Works of Grandeur and publick Magnificence, vastly in their Favour; and has remark'd, very justly, in a mortifying Strain, how much the *English* are inferior to them in these Qualities.

When he has finished his amiable Picture of the Heathens, he proceeds to take notice how much we have

have of *Magnanimity* in the Christian World. — And here he fears it will appear very clearly, that Greatness of Soul is but very rarely to be met with by us, either in our Histories, or in our present Times; we fail in every Branch, except in that of Courage; which, he owns, is not wanting, especially in this Island, where People are often too prodigal of Life; nor can the modern *Europeans* be taxed to want Bravery in Battel, but that, as he says, is merely mechanical; Men are courageous upon those Occasions, who are so nowhere else. But if we come to Fortitude, as to the bearing up under Disappointments and Misfortunes, that is far from being universal; nor is *Magnanimity* shewn in a noble Carriage either to Friends or Enemies; and the same may be observed of former Ages, if we consult the Histories of those Times. What a Littleness of Soul is there in all the Transactions between Christian Nations! What Artifices, what low Tricks to impose upon one another; and the same is to be taken notice of between Man and Man; it would be endless to specify each particular Instance. Not but that, as he says, some generous Spirits are to be read of, and some to be met with even in so general a Degeneracy; but the Number is so small, as to be nothing in Comparison of the Heathens; and the Wonder is why all are not so, and that is the Matter of this Enquiry: For certainly, as he here abundantly evinces, the Christian Religion is a greater and truer Incentive to *Magnanimity*, in all its Branches, than all the politick Inventions of the Ancients, by the publick Establishments and Rewards, which they had recourse to, to inspire and maintain it.

The fourth Chapter treats of *the Contempt of Money, and of the Simplicity of Life of the Ancients*. The *Romans* excelled all others in both these Particulars: not to derogate from the *Greeks*, amongst whom we find many eminent Examples of them. In the first Times of the *Roman* People, a voluntary Poverty, and a general Simplicity of Life, were absolutely necessary to their Well-being, and to the Security of  
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their State; like young Traders, they were forced to practise Frugality, and to make it general by making it honourable. This they did not only as productive in itself of such immediate Emolument, but as the Source of many consequent Virtues and Blessings, as well as a Defence against Avarice, and Baseness of all Kinds. This Maxim once well fixed grew natural to them: and as they had a true Contempt for Money, so they had for every thing which is purchased and acquired by that alone. This noble Way of thinking never totally left them, till they were absolutely degenerated, and lost to every Virtue. By these and other like Observations our Author introduces an illustrious Series of Instances of this Grandeur of Mind, in the Persons of *Fabricius*, *Curius*, *Paulus Emilius*, the elder *Cato*, the *Scipio's*, *Cornelia* Mother of the *Gracchi*; and even in later Ages, of *Vespasian*, *Marcus Aurelius*, *Nerva*, *Trajan*, *Antoninus*, *Pertinax*, *Alexander Severus*, *Probus*, Emperors, and of *Pliny* the younger.

If we now turn our Eyes towards the *Greeks*, we shall see a disinterested Spirit, a Contempt of Money, and a true Magnanimity; and tho' perhaps these Qualities did not obtain so universally, nor were exercised so rigidly as amongst the *Romans*, yet, our Author apprehends, more amiably: For the *Roman* Virtues were accompanied with a Ferocity and Roughness, which takes off from the Beauty of them; whereas the *Greeks*, generally speaking, joined a Gentleness of Temper with a real philosophical Austerity of Life. This lovely Association appeared with the utmost Lustre in the Characters of *Pericles*, *Aristides*, *Phocion* and even his Wife, *Agefilas*, *Epaminondas*, *Pelopidas*, and others, whose Fame is no less lasting, notwithstanding their Poverty and Contempt of Show, but more pure and splendid than that of *Alexander*, *Cæsar*, or the proudest Conquerors on Earth. It is merely for want of room, that I do not here adjoin some very elegant Reflections of our Author's on the Subject of this Chapter, which relate to the Con-

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nection there is between a real Greatness of Soul, and a voluntary Poverty and Simplicity of Manners; and between the Politeness and Corruptness of a Nation; as also on the Tendency of the Christian Religion to extirpate Avarice, Luxury, and all their abominable Train and Concomitants, and to promote and cherish Humility and Benevolence, notwithstanding, as he here proves, so little of those, and so much of the others, are to be found in its Professors.

The fifth Chapter expatiates *on the Sentiments of FRIENDSHIP observed to have been amongst the Ancients*. After some general Considerations upon those social Inclinations which Providence has implanted in us as the Seeds of our Happiness, our Author describes the Generation, Properties, Fruits and Boundaries of Friendship. He thinks there are more Instances of the sublimest Species of it among the *Greeks* than amongst the *Romans*; and the Reason seems, as he says, to be chiefly this, that the former had naturally a greater Delicacy of Mind, their Souls were of superior Make, not as to Magnanimity, but as to a refined Way of thinking: indeed one may suppose nothing can surpass his *Grecian* Examples in this respect: However, those which he extracts out of the *Roman* Story will scarcely admit of any Rivals. When he has very largely descanted upon both, and run through the whole Conduct of the Ancients in this Particular, he says, That if the Reader will consult all the Records of Christian Nations for many Ages past, and reflect upon what his own Experience furnishes him with in this present Time, he will be convinced, that this noble Affection has been almost quite lost ever since the Times of primitive Christianity: so far from arriving at the most exalted Pitch that he has mentioned to have been reach'd by Pagans, that even the lowest he has cited of them has scarcely been known or practised. How surprising is this, as he observes, when we reflect what Incitements we have to this excellent Disposition, and how little the Heathens could be influenced thereto by any thing but

but Custom and Education, or by their own natural Tempers!

The sixth Chapter is a copious Representation of *the Regard to RELIGION, and to the several Duties and Relations of Life, and to some other Parts of Morality (not before discoursed on) for which the Ancients are justly celebrated.* Our Author begins with some Considerations on the monstrous Aburdities which have mingled themselves with the Doctrines of Religion, and which so early corrupted the Worship of the Deity, and changed it into the grossest and most abominable Superstition. After a Survey of some of the ridiculous Notions and detestable Rites of the *Egyptians, Greeks and Romans*, he says, That there is nothing in all Antiquity which so much astonishes him, as that Nations of the most consummate Wisdom and even Delicacy of Understanding, should form such Ideas of the divine Being, as were not only absurd, but even of bad Consequence to their Morals, when we find, that in almost every thing else, they thought and acted up to the Dignity of their Nature.—But since such Sentiments of Religion, however faulty, were fixed and established amongst each People; it follows, that to be pious, they must act according to them, or else they must believe and adore nothing: For we are to consider, that if any Nation, or any private Men, had had any Conviction or Suspicion of their Errors, they had no where, in the universal Darkeness that enveloped Mankind, to apply for Light and Instruction, except to the chosen People of God, who were shut up in too narrow a Space, and in Obedience to their Law (as our Author says) had too little Communication with the rest of the World to be sought or submitted to as Teachers and Reformers: From whence it is clear, that those who conform'd in Heart and Practice to the Religion of the Society whereof they were Members, were to be esteemed pious, and therefore to be praised; and upon this Foundation, that however wrong and mistaken their Notions were, yet the supreme Being was the design-  
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ed Object of their Homage, and it was for what they apprehended to be his Glory and Service that they were zealous. In this Chapter therefore our Author observes, how much both *Greeks* and *Romans*, and other Nations, were attach'd to the Religion established among them; and however little that could influence their Morals, yet, as he says, if we shall find that they were exact in the Performance of those Duties which they thought due to their Deities, under whatsoever mistaken Notions they conceiv'd and adored them; we shall then be led insensibly to reflect upon our own Conduct, who, with so pure and so indubitable a System, act with that Neglect and Indifference, as if we really supposed there were no God.—It may indeed be suggested, that many of the wisest of the Heathens had but a mean Opinion of the religious Institutions of their several Countries; and this, if true, may be thought an Objection to that which this Chapter is to establish; but our Author has here said enough to take off the Force of it.

No People, as he says, ever carried their religious Veneration for every thing relating to the Deity, to a greater Height than the *Greeks*, whom he first considers in a collective Body, and then some of their great men separately: What he says of the *Grecian* Piety with regard to divers sacred Obligations, will suffice for the *Romans*, who had mostly the same devout Dispositions, and were equally remarkable for their Observance of them; as he exemplifies in the Conduct of several of their most renowned Generals, Senators, and others of highest Dignity and Figure amongst them.—As a yet farther Confirmation of his assertion, he produces the Opinions of some of the most distinguished *Greek* and *Latin* Writers. Those he mentions are *Homer*, *Virgil*, *Cicero*, *Horace* and *Xenophon*, in whose Works we find Religion laid down as a necessary Qualification for a truly great Man.

Having fully examin'd all that refers to the Devotion of the Ancients, our Author in the next Place briefly

briefly enumerates those Virtues in which they excell'd, not afore consider'd: these are, The Respect and Veneration they pay'd to their Parents, the mutual Affection between Wives and Husbands, their Fondness for their Children, Brothers and Sisters, and in general for all their Relations. Under these Heads he entertains us with a Variety of the most affecting Narratives; and then he proceeds to shew what Virtues they exercised towards those whom they were not bound to by any Degree of Consanguinity, and how much they consulted the Dignity of their own Nature, and the Decency of their own Behaviour. And here he enlarges on their Gratitude, Humanity, Sincerity, Chastity, Temperance and Modesty. When he has given a full scope to all these Particulars, he turns our Views upon the Christian World, and enters into a strict Scrutiny of its Conduct with regard to each of them: Nothing now appears like to what he had been presenting us; but the very Reverse of all is the Character of those who call upon the Name of the holy JESUS: He has taken occasion under this Branch of his Subject to mention the Degeneracy and triumphant Wickedness of the *English* Nation, in a manner not undeserved, but which should excite some Compunction, and Intention of Amendment in the Breast of every Reader, that has any Concern for his Country, or is not proof against the Dread of the Divine Displeasure.

We are now come to the seventh and last Chapter, which contains *An ENQUIRY into the Causes of the Virtues of the Heathens, related in the foregoing Chapters; and into the Reasons of the Degeneracy of the Christians.* This our Author takes to be the most difficult Part of his Work: for the Virtues he has related are so remarkable, and the Foundation for them in appearance so small; and on the other hand, the Conduct of Christians in those Points is so much worse than was to be expected from their Motives to the contrary, that the Task he has assumed is not a little

little arduous. The Method he takes to accomplish it is this, He first succinctly recapitulates what he had before offered respecting the manifold Virtues of the Heathens, and the surprizing Extent and Height of their Morality under several Disadvantages which he specifies: He afterwards takes a survey of the Greatness of their Genius likewise in various Arts and Sciences. Then he turns the Tables, and makes an ample and distinct Display of the Imperfection of their Virtues; and here he gives us a Detail of the Faults of many of those great Men whom he had so highly celebrated in the former Sections of this Volume. Next he enquires from what Principle their glorious and applauded Actions sprung, since by a fair and careful Disquisition we find that neither their Religion nor their Morality were capable of producing them. When he has discover'd this, and found it to be only *Self-Admiration* and *Esteem*, and shewn by what means it was made the Parent of so many amiable and useful Qualities and Dispositions, and the original motive to so many illustrious Attchievements, and pointed out the Impossibility of forming thereon a perfectly virtuous Character, he proves by a multitude of Instances that there was not one Institution amongst the *Greeks* and *Romans* which did not terminate in this Passion; they even prostituted their Religion to it. The divine Honours paid to all their Heroes; the Temples erected to them; the Monuments and Trophies rais'd to immortalize their Name; the *Olympic* and other publick Games, to the Rewards of which the Ancients aspired with surprizing eagerness; are all, as he says, Evidences of the Truth of this assertion.

After several Pages spent in establishing this Opinion, and in degrading the Heroes he had extoll'd to the Skies, and on whom he had accumulated so much Glory in the preceding Chapters, he demonstrates the peerless Perfection of the Christian System, evinces the unspeakable Excellence of its Principles, and the superior Force of its nobler Incentives to c-  
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very thing divine than the Pagan Religion can furnish, and gives us the Picture of a Man who lives up to the Precepts and Hopes of the Gospel. The Book closes with a Representation of the sad Corruption of the Church of Christ, of the miserable Degeneracy of its Members, notwithstanding the incomparable Purity of their Religion, and of the Causes of these horrible *Phænomena*.

*I must not omit to mention, that in many Parts of this Performance, the Author has illustrated particular Passages with large and curious Notes.*

## A R T I C L E XXVIII.

*An Introduction to GEOGRAPHY, by way of Question and Answer. Particularly design'd for the use of Schools: Giving a general Description of all remarkable Countries in the World; of their Situation, Extent, Division, Cities, Rivers, Soil, Commodities, Rarities, Archbishopsricks, Bishopsricks, Universities, Manners, Government, Religion, &c. To which is prefix'd, an Explanation of the Sphere, or of all the Terms any ways necessary for the right understanding of the Terraqueous Globe. With the Addition of a short Dictionary of the most common Names of ancient Geography. Together with an Index of the principal Places, Rivers, &c. mention'd in this Book. Translated and improv'd from the last Edition of Mr. Hubner's Geography, written originally in German. London: Printed for T. Cox, at the Lamb, under the Royal Exchange. 1738. Duodecimo. Pag. 283, besides the Preface and Indexes.*

THE Title Page of this Work is a compendious and very just Account of it: It is undoubtedly more copious and instructive than any thing of its Nature that has hitherto appear'd in our Tongue; the Editor affirms it to be the most compleat of its Kind in any Language whatsoever. The Author of it, he observes, has been very famous for many excellent Introductions to the Sciences which he has published, and for this among the rest, which is so highly valued, and so much used in *Germany*, particularly in Schools, that it has already pass'd through a great many Editions. And, as he adds, what proves the distinguished Merit of the Performance, is, that the *French* themselves, who have cultivated this Method of Instruction, and who do not want for Books of their own upon the Subject, have nevertheless translated this very Piece, and given it a very great Encouragement: and with Reason, seeing it is suited to the Capacity of all Ages and Conditions of both Sexes, and sufficient to initiate any Person in this curious Branch of Literature, as far as is requisite, either for reading History, or for conversing in the World.— This *English* Version is made from the last Edition of the Original, which has been revised and improved by the Author's own Son, who is now as famous, as to his Knowledge in Geography, as his Father was. Some few Alterations however our Editor has ventured on where he thought they were necessary; and has made a very useful Addition to it by his Dictionary of the old Names of Countries, Cities, Rivers, &c. that are to be found in ancient Authors; which renders it still more serviceable in Academies—I shall now give the Reader a Sketch of the Order in which it is compiled:

It begins with a Definition of Geography, its Division, the Figure of the Earth, and the Methods of representing it. The first six Chapters contain a most particular Description of the terrestrial Globe, and a minute Explication of every thing observable thereon.

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The twenty three following Chapters give a very circumstantial Account of *Europe*, and of all the Empires, Kingdoms and Dominions included in it. The next seven Chapters are employ'd in a like Survey of *Asia*, comprehending the *Turkish* Territories, as also the *Persian*, the *East-Indies* properly so called, the *Great Tartary*, *China*, the *Asiatic* Islands, and *Japan*.

The ensuing seventeen Chapters give us an Idea of all the Parts of *Africa*, with which we have any Acquaintance. And the five last are spent on *America*, or the new World.

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## ARTICLE XXIX.

*A new Essay on the Nerves, and the Doctrine of the Animal Spirits rationally consider'd; shewing the great Benefit and true Use of Bathing, and drinking the Bath Waters in all nervous Disorders and Obstructions: with two Dissertations on the Gout and on Digestion, with the Distempers of the Stomach and Intestines. By D. Bayne, alias Kinneir of that Ilk, Physician at Bath, and Fellow of the Royal College of Physicians at Edinburgh. London: Printed for W. Innys and R. Manby, at the West-End of St. Paul's; and J. Leake at Bath. 1738. Octavo. Pag. 167.*

**T**HIS ingenious Writer remarks towards the Beginning of his Discourse, that bare Hypotheses can never bring us to Truth: instead of improving our Judgment, and extending our Knowledge, they generally serve to mislead the one, and confine the other. Diligent, exact, and well weigh'd Observations, founded upon the ocular Demonstration of



Facts and Experiments, are the only proper Means to instruct and confirm us in the Knowledge of Things within our Reach, and to assist our Faith in things that are above our Comprehension. It is upon these Grounds that he has built the first of these Treatises, a considerable Part of which is employ'd to prove and illustrate the following Propositions.

I. That there is a *Succus Nervosus* constantly convey'd from the Brain thro' the Nerves to every Part of the Body; without which there could be no Sensation.

II. That the animal Spirits, so called, are not contained in the Nerves: but what can rationally be supposed to be meant by *Animal Spirits*, must be Spirits existing in the Blood only.

III. That the Nerves in their Structure and Make, consist of innumerable fine Threads spun from the Brain, and in a manner collected and bound together in parallel Lines, fitted, as does appear, to perform their Office in the Way and Manner of Filtration, or as the rising of Fluids in small Tubes by Attraction.

From hence he makes it appear what the *Succus Nervosus* is, and then in the Sequel of the Work he gives a rational Account of its Uses, and of the manner of its Conveyance thro' the Body, which is followed by some Observations, and an Application of the whole to Practice.

There is so near a Connection, we are told, between the 1<sup>st</sup> and 2<sup>d</sup> Propositions, that they must be considered together, in order to explain the Nature of the *Succus Nervosus*, and distinguish it from what is commonly understood by the Name of *Animal Spirits*. For this End our Author begins with a Description of the Blood, the Source of all the Juices of the Body. When he has gone through this, and shewn by what Methods the Brain is supplied with it and sends it back to the Heart, and has likewise informed us of what the cortical Substance of the Brain (from whence the Nerves are derived) is composed, and of the Con-

rents of animal and vegetable Substances, so far as they can be known by Distillation; he proceeds to an Analysis of the Fluid, which the Nerves carry throughout the Body, commonly termed *Animal Spirits*.

The vulgar Notion of *Animal Spirits* our Author utterly explodes, as having no Foundation in any Phenomenon that we know in Nature; in the Place of which he offers us his own Sentiments to this Effect.

‘ All animal Bodies yield a Spirit of Fire and Phlegm; but as Spirit is nothing but Salt and Phlegm, or Water, mixed together, such a Spirit subsists primarily in the Blood of Animals. Activity or Sluggishness are the Consequences of this Mixture; and according to the Combinations of these, and the Predominancy of one over the other, the Animal is more or less vigorous and healthy; for a Spirit in the Blood duly composed, preserves the Humours or Juices from Putrefaction, as it keeps up Heat and Motion in the circulating Fluids. After the first Impulse given to form Life, the Motion of the Heart and Arteries is supported by the Quantity and Strength of a spirituous, elastick, and expansive Fluid, the Blood. As all other Juices of the Body are derived from thence, so they have all a Dependence on one another, for the producing of Health or Sickness after they are separated from the Blood, and come under their particular Denominations for the Purposes allotted them in the Animal Oeconomy.—Hence it is evident, that what there is of an Animal Spirit in the Body, must be made out of the Blood; and that the Juices secreted from the Blood, must only have such a Proportion of that Spirit of the Blood, as is necessary for their different Uses.’

Having dispatch'd this Part of his Subject, the next thing our Author attempts, is to shew the Structure of the Nerves as they appear upon Dissection, which, he says, may be different from what has hitherto been generally imagined of them, and how they perform their Office.—An Experiment he made upon

a Section of the Trunk of the crural Nerve three inches long, and carefully stript of its external Membrane, on purpose for his acquiring some Light into this matter, and which he here recites, furnished him with the ensuing Discoveries :

1. That all the Nerves are, in appearance, fine solid Threads, spun out from the marrowy Substance of the Brain, and *Medulla Spinalis*, and universally cloathed with a membranous Covering from the *Pia Mater*; growing firmer in their Progress after passing out of the Scull and Vertebres.
2. That a certain Number of those Threads go towards composing a Thread no bigger than an Hair (and undoubtedly to a greater and inconceivable Fineness) which he calls, for Distinction sake, a Bundle.
3. That each Bundle seems to be contain'd within a Sheath; and that every considerable Nerve or Trunk is a Collection of many of those Bundles, contain'd within its proper Sheath or *Theca*.
4. That each Bundle so constituted, and collected to make up a considerable or visible Nerve, is connected by transverse Fibres in an oblique Direction; and also, that this Order of Covering, Separation and Connection, may be the same in their most minute and undiscernible Ramifications.
5. That all these Bundles lie parallel to one another, as so many equal Cylinders.
6. That the sected Portion continued of the same length without shrinking, as other Vessels do; as also, after dividing the Bundles, they remain'd as long, even to the twelfth Division: but upon stretching them, these last became longer, and still remain'd so, without returning to their former length as a Hair will do.
7. That they are strong and tough (which may be owing to their *Theca's*); for a Filament no bigger than an Hair required a good pull to break, which snapped at once without stretching, as a Hair does when drawn to be broken.
8. That there was a sensible Elasticity in pulling the Nerve sideways, tho' hardly any longitudinally. This he apprehends proceeds from their common Coverings or *Theca's*, and the different Bundles within receding



ceding from one another, which the oblique Fibres that connect them will suffer them to do. 9. That as each Bundle has its *Theca*, or is, as it were, contain'd in a Tube, and many Bundles are attached together by Fibres to make up a considerable Nerve or Trunk, it is thence evident, that there are Cavities and Spaces, even in a tubular Form, all along the exterior Body of a Nerve, or nervous Filaments, which may be sufficient for the Progress of the nervous Juice, and to carry Nourishment to the Nerves, upon a Supposition they are tubular themselves, which no Discovery by the greatest Magnifiers have ever evinc'd them to be.

This last Observation is continued far beyond what I have here recited, and includes a Variety of curious Remarks, tending to illustrate the Subject, and clearly explain the Texture of the Nerves; but it would protract this Article too much were I only to mention the Particulars; let me only say that they are followed by a Paragraph relating to the Nature and Composition of the nervous Fibres. And having shew'd what these are in their ultimate Minuteness, and what the Nerves are in their Structure, our Author next explains in what manner it is most rational to think these latter do secrete their Juice, conform to the Theory founded upon the Experiment lately recited.

Now the foregoing Mechanism of the Nerves induces him to think the manner of the Distribution of the *Succus Nervosus* must be similar to Filtration: Thus Filaments, or Threads immersed in a Fluid at one End, will in a given Time discharge at the other whatever Quantity of Fluids are contain'd in the Vessel where they are immersed; and the Operation in this way of Filtration will commence the sooner [or rather be more quick,] if the Threads are wetted all over with the same Fluid at first.—There are some other Circumstances which I must not stay upon, that he hints as very advantageous in this Process, corresponding to what really obtains in the nervous System:

— So that it appears those delicate Instruments are on all accounts admirably contrived for the Function which his Hypothesis assigns them.

What he has here supposed he goes on to confirm by many Considerations, which, however they may be intended to elucidate and establish only this single Point, comprehend a great Diversity of Theories: but from the whole of them there arise the ensuing Observations: 1. The Nerves are the *Media* of all our Sensations, and operate either pleasurable, or otherwise, according to the Condition of the *Succus Nervosus* which they contain. 2. All voluntary and involuntary Motion depends entirely upon the Nerves, and a suitable Quality and Quantity of *Succus Nervosus*. 3. An Error in the Structure of the Brain and Nerves, and a Fault in the Quantity or Quality of the *Succus Nervosus*, are the Occasions of all Disorders, properly called Nervous. 4. The Nerves of themselves are lax, soft, and composed of marrowy Fibres, having no Elasticity, continued from their Origin, constantly of the same Length and Size to their evanescent Extremities or Terminations. 5. The Nerves may be distended, and suffer a *Plethora* from a too great Quantity of *Succus Nervosus*; and the contrary may happen from too little. The first produces Tension, the latter Relaxation; but this is to be understood laterally only, as proceeding from their *Theca's*, and the transverse and oblique Fibres, that arise from the *Dura* and *Pia Mater*. 6. The Nerves absorb the *Succus Nervosus* in a manner analogous to filtrating Threads immersed in a Fountain, which proceeds immediately from the Brain; and this Juice is the finest and the most of an elementary Nature in the whole Body, when fittest for the animal Purposes. 7. The Qualities discovered in the *Succus Nervosus* shew it to be fitted for Nutrition, and Supply of Waste to the Nerves; and perhaps it may serve to other noble Uses as yet undiscovered. 8. As there is a Supply of *Succus Nervosus* brought to the Mouths of the Nerves, and secreted in the Brain, as constant as the Circulation

tion of the Blood thither; so consequently the Secretion of this Juice in the Nerves must be in a *Ratio* to the Quantity separated from the Blood; and the good or bad Offices of the Juice must be in a *Ratio* to both Quantity and Quality. 9. The Quality of this Juice, good or bad, depends upon the State of the Blood, and the Quantity is in a *Ratio* to the Slowness or Quickness of the Blood's Circulation. 10. The Nerves are pervious at their Beginnings and Terminations, both for carrying off the Superfluity of the Juice, and also preserving their Ends moist, and in due Tone for the Sense of feeling, as remarkably appears from the plentiful Distribution of them under the *Nails* and *Cuticula*.

From these Observations, the Doctor says, we may account for various Experiences and Effects that we see and feel. These are here very distinctly specified, and References made under each of them to the Observations on which it immediately depends: And for the fuller Illustration of both, six curious Propositions are afterwards insisted on; which comprehend the Causes, primary and secondary, of all the Diseases incident to Mankind.

Our Author having now, in some measure, as he says, cleared up the Doctrine of the Nerves, and so removed the Prejudices entertained against the Profession of Physick, through the Want of something being more intelligibly written upon that Topic than what has hitherto appeared; he makes a Transition to another Subject, which he had in his Intention when he entered upon this Essay: This is, The Usefulness of drinking the *Bath-Waters*, and of Bathing (both hot and cold) in most Cases. Daily Experience of the happy Effects of this Practice, in most nervous Disorders that are curable, abundantly recommends it; and the Success, he says, may be rationally accounted for, by the Principles which have been established in this Treatise.—Under this Head he directs the best and properest Process and Manner of Bathing; he accounts for a surprizing Experiment in this Method



thod of Cure, *viz.* That an hot and cold Bath, which seem diametrically opposite in their Tendencies, should yet concur to procure Recoveries in the same Circumstances; and by arguing *à posteriori* from their Effects, he endeavours to explain the Operations and Influences of the salubrious Springs of the City of *Bath* in *Somerſetſhire*. Throughout all his Discourses on these Points there is an unusual Variety of Matter, and more different incidental Hints than commonly occur in the same Compass. Towards the Close we have some Considerations on the Practice of bleeding in Pleurifies, with some Advices, and Histories relating to that Distemper; also some Reasons for the frequent Efficacy of Bathing in the curing hysterical and hypocondriacal Maladies; and at the End of all, some Thoughts on Aliments, and a *Regimen* of Diet.

In the Dissertation on the *Gout*, the Doctor sets down the Symptoms of it, gives us its Definition and Analysis, and a most particular *Rationale* of its Causes; these lead him into a great many refined Speculations about the animal Oeconomy. Finally, as he advises Bathing in this Distemper, he concludes with some Cautions against the unseasonable Use of it.

Towards the Beginning of the Dissertation on *Digestion* the Doctor remarks, That many, considering the Stomach to be composed of Membranes only, have been surprized at its continuing unworn out so long as the Date of Life; but as this Surprize, he says, may arise from a Notion that Digestion is performed altogether by the muscular Force of the Stomach or Trituration, it may be removed by what is said to the contrary in the Sequel of this Performance. The Doctor herein examines what those have advanc'd, who maintain Trituration to be the Cause of Digestion: He thinks their Calculations upon this Head afford but little Satisfaction; and the prodigious muscular Force which they attribute to this wonderful Organ (the Stomach) will appear unnecessary, to such as reflect on the Power of Water and Heat upon solid Aliments, with a little Agitation, and the Expansion of the Air  
contained

contained in the Aliment. These he thinks sufficient Causes of Digestion, and he offers a great many Considerations to support his Opinion. He next makes an Enquiry into, and a Recital of the reputed stomachick Distempers; these he distinguishes into those which are really such, and those that are groundlessly so called.

From all he has said upon these Heads he draws several Conclusions regarding the Means of Digestion, the advantageous Situation of the Stomach, its Affections, Disorders, and Cure. He then proceeds to treat of the Distempers of the Intestines, not minutely and particularly, but only to give such Hints concerning them, as may demonstrate the Usefulness of drinking and bathing in the *Bath-Waters*, to those that are afflicted with them. He premises a Description of the Intestines, assigns the Causes of the several Diseases to which they are liable, and suggests the most effectual Remedies in such Cases.

## A R T I C L E   X X X .

**P**HILOSOPHICAL TRANSACTIONS, N° 442.  
*for the Months of July, August, and September, 1736. Containing, I. A Catoptric Microscope, by Robert Barker, M. D. F. R. S. II. An Account of the Standard Measures preserved in the Capitol at Rome, by Martin Folkes, Esq; V. P. R. S. III. Observationes nonnullæ notatu non indignæ, Anno 1734. ab Johanne Frid. Weidler, R. S. S. &c. Vitembergæ factæ. IV. Observations made of the Latitude, Variation of the Magnetic Needle and Weather, by Capt. Christopher Middleton, in a Voyage from London to Hudson's Bay, Anno 1735. V. An Experiment to shew that some Damps in Mines may be occasioned only by the burning of Candles under Ground, without the Addition of any noxious Vapour, even when the Bottom of the Pit has a Communication with the outward Air, unless*

*unless the outward Air be forcibly driven in at the said Communication or Pipe. By the Reverend J. T. Desaguliers, LL. D. F. R. S. VI. A Chemical Experiment, by Mr. John Maud, serving to illustrate the Phænomenon of the inflammable Air shewn to the Royal Society, by Sir James Lowther, Bart. as described in Philol. Transact. Numb. 429. VII. A Letter from Mr. Henry Forth to the late Reverend William Derham, D. D. Canon of Windsor, and F. R. S. concerning the Storm, Jan. 8. 1734. VIII. An Account of the Bones of Animals being changed to a red Colour by Aliment only; by John Belchier, Surgeon, F. R. S. IX. An Observation of a white Liquor resembling Milk, which appear'd instead of Serum separated from the Blood after it had stood some time; by Alexander Stuart, M. D. Physician in ordinary to her Majesty, F. R. S. and of the College of Physicians, London. X. An Account of what was observed upon opening the Corpse of a Person, who had taken several Ounces of crude Mercury internally; and of a Plumb-stone lodged in the Coats of the Rectum. Communicated in a Letter from the late Dr. Madden, Physician at Dublin, to Sir Hans Sloane, Bar. Pr. R. S. XI. Observatio Eclipsæ Telluris Romæ habita in Ædibus eminentissimi Cardinalis DE-VIA, v. Non. i. e. 3. Maii N. S. Apr. 22. v. i. 1734. per Didacum de Revillas Abbat. Hieronym. R. S. S. & Andreæ Celsium, R. S. S. Astron. Profes. Upsal. & R. S. Suec. Secr.*

These are all very ingenious Subjects, as those almost universally are which come under the Inspection and Consideration of this Illustrious Body; I shall present the Reader with a few Hints from two or three of them.

Dr. Barker has very judiciously specified the Inconveniencies attending the most improved refracting Microscopes; and his Contrivance to obviate them by a Microscope of a different Nature and Structure, on the Model of the *Newtonian*, commonly called the Reflecting Telescope, is very ingenious and laudable; but I doubt whether it be capable of answering his  
Intention



Intention in any considerable Degree: a very skilful Workman in that Way has assured me that it will not. However, as we may suppose the learned Inventor will sooner than any find out, and be sensible of its Defects; so we have great Reason to hope, that if they will admit of any Remedies, he will happily discover and apply them, that so this curious and valuable Instrument may be brought to its desirable Perfection.

What occurs under the fifth Article affords a very probable Explication of the Cause of Earthquakes, Vulcanos, and all fiery Eruptions out of the Earth. Mr. *Maud*, as we are there told, took 3ij of Oil of Vitriol, and mix'd it with 3viii of common Water, which he put into a Glas with a flat Bottom, about ten Inches wide and three deep, with a long Neck; to this he added 3ij of Iron Filings: There instantly arose a great Heat, with a violent Ebullition, and the Iron was wrought upon very fast, with Fumes copiously exhaling. To the End of the Neck of the Glas he luted a Bladder void of Air, the Neck of the Bladder being fastned to a Tobacco-Pipe; the Fumes arising from the dissolving Metal soon puffed up the Bladder to its full Extent, when that being taken away, the Neck of it being first tied close with a String, he applied another in the same manner: Thus he filled several Bladders. Two of these he produced before the Royal Society, in order to illustrate a Phænomenon that Sir *James Lowther* had formerly shewn them, with some Air which he collected out of a Coal-Mine, and brought in Bladders close tied by Sea to Town: this Air being press'd out through the small Orifice of a Tobacco-Pipe, would catch Fire from a lighted Candle, and burn as an inflammable Spirit, until it was all consumed: In like manner the Air being expell'd out of Mr. *Maud*'s Bladders, exhibited the same Effect; there being little or no Difference but in the Colour of the Flame. After he had pressed Part of the Air out of the Bladder, by drawing back his Hand, the Flame was sucked into  
the

the Bladder, and set on fire, what inflammable Air remained included, all at once; which went off like a Gun with a great Explosion.

From hence he conjectures, that nothing more is requisite to the Production of Earthquakes, and all fiery Eruptions out of the Earth, than an Intervention of Iron with a vitriolic Acid and Water. Now Iron, as he adds, is generally found accompanied with Sulphur: and common Sulphur may be analysed into an inflammable Oil, and an acid Liquor like Oil of Vitriol. This Acid therefore in the Bowels of the Earth, by being diluted with a little Water, surrounds the Iron, and works upon it in the manner above described; an Effervescence and intestine Heat arises; the Air which comes from the Mixture is rarified, and becomes very elastic; its *Impetus*, by how much the more compressed by the Weight of the incumbent Earth, is increased even to an unlimited Degree; and at length, like Gunpowder, will remove all Obstacles, and exhibit the terrible Phænomena assigned as the Effects of this Coalition. These inflammable Fumes sometimes, if very much heated, will, as soon as they come to the open Air, catch fire, and so produce those fiery Eruptions, of which there are so many Instances in the World.

Under the Eighth Article we have a Fact, which terminates a Doubt that some have made, whether the Blood by Circulation is universally and intimately distributed through the most solid and compact Substance of the Bones: what is thought undeniably to evince it is, that the Bones of several Hogs, of a different Breed, have been changed to a deep red Colour merely by Aliment; at the same time that neither the fleshy nor cartilaginous Parts suffer the least Alteration either in Colour or in Taste. Mr. *Belchier*, the Surgeon, who communicated this odd Account to the Society, has here set down the Diet which produced this extraordinary Effect, and the Observations which he made on certain Circumstances of it. I have seen some of these tinged Bones in the curious Collection of

Dr. Nesbit. It were to be wish'd these *Virtuosi* would make some Trials in the same way upon other Animals.

## A R T I C L E XXXI.

### *Literary News.*

**B**Y our last Accounts of the State of Literature abroad we learn from *Petersburgh*, that they had just finished the Impression of M. *Bayer's* History of *Bactria*. His *Musæum Orientale*, and his *Latin* Dissertations on the *Seres*, *Saces*, and *Chinese*, were then in the Press.

From *Koningsberg* we hear, that M. *Fischer*, formerly a Professor in the University there, is printing a Relation of his Travels in *England*, *Flanders*, *France* and *Italy*; it bears the Title of a Literary Journey.

They have published at *Vienna* a second Edition, enlarged, of a valuable Work, viz. *Erasmi Frælich*, S. J. *Quatuor Tentamina in Re numaria vetere*.  
 1. *Dissertatio compendiaria de utilitate rei numariæ veteris*.  
 2. *Appendicula ad Numos Coloniarum a Cl. Vaillantio editos*.  
 3. *Appendicula ad Numos Urbium Græce loquentium sub Augusto percussos, & a laudato Vaillantio editos*.  
 4. *Dissertatio de Numis, Monetariorum veterum Culpa vitiosis*. These Pieces appeared at first separately. They contain a great many curious Researches, and Notices; for many of which the Author professes himself indebted to Father *Charles Granelli*, Confessor to the Empress Dowager. He acknowledges his Obligation to that Ecclesiastick, not only for those Informations by which he has greatly profited, but also for the free use of his fine Collection of Medals; peculiarly valuable for the Number of the best *Greek* ones.

There came out some Time ago at *Presburg* the fourth Part of the Apparatus to the History of *Hungary*, by M. *Belins*. It contains the secret History of the Embassy of *Jerome Laschki*, Envoy from *John* King of *Hungary* to Sultan *Solyman*: This Anecdote is done from a Manuscript supposed to be wrote by *Laschki* himself.



## MISCELLANEOUS.

1. *M*iscellanea vere Utilia: or, Miscellaneous Experiments and Observations on various Subjects. In Three Parts. By *Boyle Godfrey*, Chymist, M. D. Printed for *J. Robinson*, near the *Bedford Tavern* in *Ta-wisstock-Street, Covent-Garden*; and to be had at the Dispensary near the same Place, pr. 2 s.

2. *Mnemonics, or the Art of Memory*: containing, among many other Articles (of General Use) in various Sciences, A Method of performing all the Operations of Arithmetic by Addition only. — A Rule to answer all Questions in the Rule of Three (whether Simple or Compound, Direct or Inverse) by one Stating, and in the same Manner. — A compleat perpetual Almanack, easy to be learnt by heart; and in 45 memorial Verses. — A fuller and plainer Account of the *English, Hebrew, Greek, and Roman Coins, Weights and Measures*, than in *Dr. Arbutnot's Tables*, or in above 30 Pages of *Dr. Grey's Memoria Technica*, pr. 1 s. apiece; or 8 s. a Dozen to Schools.

3. *English Grammar, and Rhetoric*, reform'd into a small Compass and easy Method, for the readier learning and better understanding of the *English Tongue*; with the Beauty and Energy of Discourse, whether written or spoken, pr. 8 d. apiece, or 6 s. a Dozen to Schools. By *Solomon Lowe*, of *Blythe House*, near *Hammersmith*. Sold by Mess. *Neon, Ballard, Brindley, Stagg, Ward and Candler*.

4. A Collection of *Welsh Travels*, and *Memoirs of Wales*. Printed for and sold by *J. Torbuck*, pr. 1 s. 6 d.

5. *Anglia Judaica: or the History and Antiquities of the Jews in England*. Collected from all our Historians, both printed and manuscript, as also from the Records in the *Tower*, and other publick Repositories. By *D<sup>r</sup> Blossiers Tovey*, L. L. D. *Oxford*. Printed for *James Fletcher*; and sold by *C. Rivington, J. Newje, and J. Stagg*, pr. 12 s. few'd.

6. A Treatise of Arithmetic, explain'd in a new Method, that will afford the Learner particular and more infallible Directions in every Question than can be given in any other Manner: By way of Question and Answer. To which is annex'd, A Catalogue of choice Books, Mathematical, &c. proper, for Students in the Mathema-

tics. By *Samuel Stonehouse*. Printed and sold by *Henry Kent, Richard Partington*, and Mess. *Ward and Candler*, pr. 3 s. bound.

7. A faithful Narrative of the surprising Work of God, in the Conversion of many hundred Souls in *Northampton*, and the neighbouring Towns and Villages of *New-Hampshire in New-England*. In a Letter to the Rev. *Dr. Benjamin Colman*, of *Boston*. Written by the Rev. Mr. *Edwards*, Minister of *Northampton*, on Nov. 6. 1736, and publish'd with a large Preface, by *Dr. Watts* and *Dr. Guyse*. Printed for *John Oswald*, price stitch'd 1 s. bound in Calf 1 s. 6 d.

8. The Morality of Religion and the Doctrine of the Sacrament put in a true Light, pr. 1 s.

9. A Paraphrase on Christ's Sermon on the Mount, contained in the 5th, 6th, and 7th Chapters of *St. Matthew*, with proper Soliloquies at every Period. In a Letter from a Father to his Son. Printed in two Sizes, viz. 8vo and 12mo. the last bound for 1 s.

10. A Dialogue between a Baptist and a Church-man: Occasion'd by the Baptist's opening a new Meeting-House for reviving old Calvinistical Doctrines, and spreading Antinomian and other Errors, at *Birmingham in Warwickshire*. Part I. By a Consistent Christian. Printed for *J. Roberts*, pr. 6 d.

11. Aet, Declaration, and Testimony, for the Doctrine, Worship, Discipline, and Government of the Church of *Scotland*. By some Ministers associate together, for the Exercise of Church-Government and Discipline in a Presbyterian Capacity. With an Introduction, containing the Grounds of their associating into a Presbytery, and the Reasons of their emitting this Aet and Testimony. To which is also subjoin'd, the Accession of the Rev. Mr. *Ralph Erskine*, and the Rev. Mr. *Thomas Mair*, to the said Presbytery and the present Testimony. Sold by *Joseph Davidson*, pr. 1 s.

## DIVINITY.

12. The Qualifications and Blessings of a good Magistrate: A Sermon, preach'd before the Right Honourable the Lord Mayor, the Worshipful the Aldermen, and the Citizens of *London*, in the Parish Church of *St. Lawrence Jewry*, on Thursday the 29th of September, 1737. By *Charles Wheatly*, A. M. Pr. 6 d.



THE  
HISTORY  
OF THE  
Works of the LEARNED.

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For November 1737.

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ARTICLE XXXII.

REMARKS *upon the Table-Gesture of the Ancients, and particularly that of Christ and his Disciples at the last Supper. By the Reverend Charles Lamotte, D. D. and Chaplain to the Prince of Wales.*

S I R,

AS we were going last Week to sit down to Dinner at our Friend's the Reverend Mr. ———, a young Gentleman seeing a Couch in the Room drew it to the Table, and said he was resolv'd to eat his Dinner lying upon it, which he affirm'd was the easiest and the ancientest Table-Gesture, and as old as the Heroic Times. As for the Easiness of the Posture, I did not think fit to contend with him about it, because what may be thought easy and convenient by one Man, may not be judg'd so by another, and

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there

there is no disputing about the different Taste and Fancies of Men. But I took the Freedom to tell him he was under a Mistake as to the Antiquity of that Gesture, and its being as old as the Heroic Age. He insisted upon it that he was in the right, and had good Authority for what he said. So stepping to the Window where he saw a *Virgil* lie, he turned to two Passages of the *Æneids*, the \* first where *Dido* entertain'd *Æneas* and his Friends sitting upon Beds, the other where *Æneas* is said from the † Bed to have recited the History and Calamity of *Troy*: and lest it should be thought this was a Piece of *Asiatick* Luxury, which Queen *Dido* had brought from *Tyre* into *Africk*, he pointed out the Episode of *Evander*, where there appears the greatest Plainness and Simplicity of the primitive Ages, and where that Prince places *Æneas*, at his Feast, upon a ‡ Bed. To the Authority of *Virgil* he added that of *Ovid*, who represents his Heroes upon § Beds at the Entertainment *Achilles* gave to his Friends for the rejoycing at the Death of *Cygnus*. But when he was shewn several Passages of ¶ *Hom*er, where the Guests plainly appear to be sitting, when he saw it confirmed by the express Testimony of † *Athenæus*; and lastly, when he was † shewn the Note of the Delphin Editor upon the very Place he had himself quoted, who affirms that sitting was the most ancient Table-Gesture, and that Discumbing was first introduced by the Luxury of the Eastern Nations, he was a little out of Countenance, asked Pardon of the Company, and declared he would never be so sure and positive again; but at the same time express'd some Resentment against those two Poets, who

\* ——— Toris jussi discumbere pictis. *Lib. I. v. 711.*

† Inde Toro Pater *Æneas* sic orsus ab alto.

‡ Præcipuumque Toro, &c. accipit *Æneam*. *Lib. VIII. v. 452.*

§ Discubuere Toris. *Ovid. Metam. Lib. XII. v. 155.*

¶ Δείπνω ἐπὶ ἀνέτον.

† Ἐξείνῃς ἔζοντο κατὰ κλισίῃσιν τε θρόνοις τε.

‡ Ἐνοχῶνται ὃ παρ' Ὀμηρῷ καὶ Δημοκρίτοι. *Athen. Lib. I.*

¶ Sedendi usus antiquior & severior. Barbari & Orientales Populi molliores discumbendi morem invexere. *Ruæus in locum.*



who had brought him into that Scrape, and led him into that Mistake. In which I can't say but that he was a good deal in the right; for besides their misrepresenting the matter of Fact, in order to conform to the Custom of their Age, it was doing wrong to those ancient Heroes, in describing them guilty of that Laziness, Luxury and Effeminacy which were brought in by later Ages. *Homer* has shewn a greater Regard to his Heroes, since, if we believe \* *Athenæus*, he made no mention of Herbs, Birds, nor Fishes in their Meals, lest they should be thought guilty of Gluttony and Luxury. *Plutarch* has used the same Freedom with the ancient Philosophers, as *Virgil* has done with his Heroes, by representing them in their Feast in a Table-Gesture, which certainly was not in use in those early Times. But we cannot wonder that the *Roman* Poet in this has not agreed with his Original *Homer*, since he does not really agree with himself: for he saith in another place, that the old *Romans* constantly used to sit at their Meals.

† *Perpetuis soliti Patres considerare Mensis.*

As to this Table-Gesture, tho' it was certainly a lazy one, I cannot think it could be very easy and convenient for those that used it; since lying on one Side, and resting the Body upon their || Elbow, must render one of their Hands, and often their right one,

X 2

entirely

\* *Tacuit etiam Homerus Usum Olerum, Avium & Pisciumne Gulæ dediti & helluonari viderentur Heroes. Athen. Dalacamp. p. 25.*

† *Servius* explains *Perpetuis Mensis* by long Tables, which was the primitive Way of eating, as is now practised in our Universities. They sat upon long Benches, near the Fire, as *Ovid* has it.

*Ante Focos olim Scamnis considere longis*

*Mos erat. Fast. l. 5.*

One particular Custom more the Ancients had resembling that of our Colleges, I mean, they had a Fire in the Middle of the Hall, as appears from *Luke xxii. 55.* *When they had kindled a fire,* saith the holy Writer, *in the middle of the Hall, and sat down together.*

|| *Cubito remanete presso. Hor.*

entirely useless, so far at least as to hinder them from cutting and carving their Meat. The Ancients, I confess, had Carvers, whom the *Greeks* called *ὑποδακτοῖς* or *τομεῖς*, and the *Romans* *Structores*, as appears from \* *Juvenal*. It is also plain from that Writer, they had Schools where they learned to carve by wooden Figures of Birds and † Beasts. But it can hardly be supposed that every private House had such a Carving Officer, and how in that Posture every one could || carve for himself, and cut his own Meat, is what I must own I cannot readily conceive. But, as I said before, there is no disputing about the Taste and Fancies of Men: what we may think uneasy and inconvenient, might be reckoned quite otherwise by them. As I make no doubt but those Nations, who at this Day make use of no Seats, but sit cross-leg'd, like Taylors, upon the Floor, think it very odd and awkward in us to sit on Chairs with our Legs dangling, or resting upon the Ground. When this discumbing Posture was first introduced in the World, may be a pretty difficult Matter to fix and determine. That it was not in Use in the Heroic Ages, at least not in the Time of *Homer*, I think I have fairly proved; and that it was not the Custom in the Age of the Patriarchs, appears from the Testimony of a very learned Man, and a curious Searcher into the Antiquities of the *Jews*, I mean *Philo Judeus*, who saith, that *Joseph* made his Brethren sit down at the Table according

\* *Structorem interea ne qua indignatio defit  
Saltantem species & Chironomanta volanti  
Cultello.*

*Juven. Sat. 5.*

† *Discipulus Triphéri Doctoris apud quem  
Sumine cum magno Lepus atque Aper atque Pyrargus  
Cæditur & totâ sonat ulmea Coena Saburra.*

*Ib. Sat. II.*

|| *Stuckius* thinks that the Carving and Cutting out of the Meat was performed by the Cooks, from a Passage of *Plato*, who compares bad Dialecticians to awkward Cooks, who did not part and divide the Meat, but tear and rend it. I rather believe this is meant of cutting the Meat out into Messes; a very ancient Way, as appears by the History of *Joseph* in *Genesis*, and which is still the Practice of the Colleges in our Universities. *Stuckius's Antiq. Convivales.*

ing to their several Ages; for the Custom (saith he) of eating upon Beds was not in Use in those early Days. Some Criticks, however, have endeavour'd to carry the Antiquity of it very high, grounded upon the Authority of the Holy Scriptures. A learned \* Man fetches his first Instance of discombing at Meals from the Prophet *Ezekiel*, xxiii. 41. "And thou sittest upon a stately Bed, and a Table prepared before it, whereon thou hast set my Incense and mine Oil." But besides that sitting is expressly mentioned, and not lying down, it is most likely from the Context, that this Table here spoken of was a Dressing-Table, adorned with Oils, Perfumes and Ornaments which Women make use of in their Dress, as appears from the Verse which immediately precedes; "Thou didst wash thyself, and anointedst thine Eyes, and deckedst thyself with Ornaments." *Casaubon* seems therefore to have hit better upon the Time, in fixing it at that of *Amos*, who died in the 3250th Year of the World, from these Words of that Prophet, Chap. ii. v. 8. "And they lay themselves down upon Cloaths laid to pledge, and drink the Wine of the Condemned in the House of their Gods." To which he might have added another Passage out of the same prophetick Book, which is more full and express, Chap. vi. v. 4. "That lie upon Beds of Ivory, and stretch themselves upon Couches, and eat Lambs out of the Flock; that chaunt to the Sound of the Viol, and drink Wine in Bowls, &c."

But these Arguments drawn from Holy Writings may, after all, be very precarious and uncertain, since we cannot be sure the LXX Interpreters did not deal with them as *Virgil* did with *Homer*, I mean translate those Passages *more Patrio*, according to the Usage and Custom that obtained in the Country where they lived, I mean *Alexandria*, one of the first Places where, I am apt to think, this Custom was brought from the East by the Successors of *Alexander the Great*. That it did not obtain in *Greece* in the Time of that Con-



queror, is, I think, evident from the Testimony of *Duris* the Historian, who saith that *Alexander* entertained 400 Princes and Generals at his Table, who sat upon Chairs covered with soft Cushions or Cloths. But I believe this must be understood of the Beginning of his Reign, and of the most sober and temperate Part of his Life. For when he deviated from the Temperance and Severity of the *Macedonians*, and with the *Persian* Habit put on the Softness and Effeminacy of that People, I make no doubt but that he conformed to them in that Part of their Luxury, which (he dying before he could return to *Greece*) 'tis likely was brought into *Africk* and to *Greece* by those Princes and Generals, who had followed him in that Expedition. And when *Græcia capta ferum Victorem cepit*, &c. when the *Romans* with the Spoils of the *Greeks* carried their Luxury into their own Country, 'tis probable that Table-Gesture was then introduced into *Italy*; though there were some great Men even then who would not condescend to that Piece of Luxury, nor comply with that Custom of their Age. *Plutarch* saith that *Hannibal*, who was an *African*, always sat or stood in the eating of his Meals; but I believe he should have excepted the Time he spent at *Capua*, where he gave himself up to all manner of Luxury and Ease, and received as deep a Wound in his Courage and Reputation, as he himself had given the *Romans* at *Cannæ*.\* King *Masiniſſa* also, as *Frontinus* relates, used to take his Meals either sitting or walking before the Door of his Tent.

The same Author relates of *Cato* of *Utica*, that he chose to sit at his Meals, especially during the Civil Wars, and after he had heard the News of the Battel of *Pharsalia*; from which one may perhaps conclude, that in Times of Grief and Affliction they did not use the discombing Posture, but sat as the Ancients us'd to do at their Meals. But this I leave to better Judges of Antiquity than myself to determine.

That

\* *Capuam Hannibali Cannas fuisse*, was a Saying among the *Romans*.

That it was a Sort of Penance, Disgrace and Mortification, to be debarr'd from eating upon Beds, seems plain from *Livy*, who, Book VI. 634. saith, that the *Roman* General took the Names of those Soldiers that had refused to fight, and made 'em swear, as long as they continued in the Service, to eat their Meals in a standing Posture, unless they were hinder'd by a Disease or Infirmary of the Body. But this general Custom of eating upon Beds must be understood with some Limitation, I mean with an Exception to Women and Children, who were not allow'd to lie in this Posture at their Meals. It was thought indecent\* in Women then to lie upon Beds with Men. And therefore *Livy* blames *L. Q. Flaminius* for suffering a Woman of an infamous Character to lie upon the Bed with him at Table at *Placentia*, and for humouring her so far as to command one of the Prisoners at her Request to be executed before her Face. Neither was this Posture allowed to Children among the *Greeks* and *Romans*; for, as among the last the *toga virilis* was a Sign of Manhood, so lying upon the Bed at Table was the Mark of the Man's Estate among the *Greeks*. If any one, saith *Aristotle*, does or says any thing that is wrong or forbidden; if he be free, and doth not yet use the discumbing Posture, he shall be punished and corrected with Stripes.† *Suetonius* saith that the Emperor *Claudius*, according to ancient Custom, made his Children, and those of other Noblemen, sit at the bottom of the *Tridinium* or Bed. The same Writer saith of *Augustus*, that when he supp'd with his Grandchildren they sat down at the End of the Bed: and to this Purpose *Tacitus* || re-

X 4 *Adi. b. u. d. h. a. t. n. d. lates,*

\* It is observed by a learned Man, that this Modesty and Decorum in the Sex lasted only during the Commonwealth, and that under the Emperors Women were allow'd the Honour of the *Tridinium*.

† 'Εαν φάνηται πὶ λέγων ἢ παρῶν τῷ ἀπιχορευομένῳ μήπω κατὰ χάριτος ἀξιόμηνον ἐν τοῖς συσιποῖς ἀπαιαῖς κολάζειν ἢ πλῆγαις, *Arist. de Rep.*

|| Mos habebatur Principum liberos sedentes vesci in aspectu propinquorum propriâ & parciori mensa. *Tacitus Annal. L. 13.*



lates, that the Children of Princes us'd to sit in the Room within Sight of their Parents. To this Honour they admitted their Slaves and their better Sort of Servants, as appears by *Plautus*. *Donatus* saith in the Life of *Terence*, that when he came to repeat his Comedies to *Cecilius*, by reason of the Meanness of his Condition and Dress, he was at first obliged to sit down by the Table; but when he had repeated some Verses, he was asked to lie down upon the Bed.

The Remarks I have made upon *Virgil's* misrepresenting the Gesture of ancient Heroes at their Meals will equally affect the Practice of modern Painters, and that in a much more weighty and important Affair, I mean the Posture they have drawn Christ and his Disciples in at the eating of the last Supper. There are but three Postures that have been generally used in eating, standing, sitting, or lying on a Bed; but those Artists have just pitched upon the wrong one, I mean that of sitting; and this in direct Opposition both to the Old and New Testament. For it is certain from the primitive Institution of the Passover, *Exod. xii. 3.* that the *Jews* eat it in a standing Posture, with Shoes on their Feet, with Sticks in their Hands, and their Loins girt, in the Posture of Travellers, to put 'em in mind of their miraculous Escape and travelling out of *Egypt*. And 'tis as certain, that Christ and his Disciples (from the Words of St. *John*) did then use a lying or discumbent Posture. To reconcile the Old and New Testament, and to account for the Deviation of our Saviour from the original Institution, some learned Men have thought that Christ first celebrated the Passover standing; and that after it was over, he instituted the Sacrament in a discumbing Posture. This (saith *Stukius*) is the Opinion of *Theophylactus*, and after him of *Beza* and *Camerarius*. But others think there is no need to have recourse to this Solution; and that tho' it is true the Passover was so celebrated at first, the better to represent their travelling out of *Egypt*, yet the *Jews* did not believe themselves confined to these Particulars of the primitive



tive Institution. And their Doctors are of Opinion, that the Posture of standing at that Feast, having their Shoes on, girding their Loins, and sprinkling the Lintel, did not extend to future Generations. They have observed, that when God repeated this Command in *Deuteromy*, he took no notice of those Particulars, but only recommended the eating unleavened Bread, and also directed them as to the Place they should eat the Passover. Nay, some of their Rabbins have not scrupled to say, that the Posture of lying upon Beds was more suitable and agreeable to their present Condition, as representing better the Rest and Quiet which they then enjoyed. It will perhaps be said, that this is a thing of no Consequence, and 'tis not a Pin matter whether they are seen sitting or lying down. But I beg leave to deny this, for as much as such a Misrepresentation may serve to mislead the Ignorant, and to darken the Scripture; since there is a remarkable Passage in *St. John* in relation to that Supper, *viz. There was leaning on Jesus's bosom one of his disciples*, *John xiii. 23.* which supposing the sitting Gesture, cannot be understood, nor expressed, without that Indecency that I have seen in a *Dutch Picture*, where the beloved Disciple was drawn with his Head stooping over the Table, and inclining to the Bosom of his Master in such an Attitude, as any one would think he was asleep or drunk. You will say, Sir, perhaps,

*Pictorum & Vatum sæcunda Licentia.*

*Poets and Painters Liberty may take.*

I own it; but such Licenses ought to be kept within due Bounds, so as to adorn, not corrupt History, nor to darken the Scripture, and lead the Ignorant into Errors and Mistakes.

*P. S.* The mention I have made of the Table-Gesture of the *Romans* has brought to my mind the Posture they used in their Voitures and Travels, which

which last underwent an Alteration directly the Reverse of the first; I mean from that of lying to sitting down. 'Tis certain that in the *Lectica* they lay upon their Backs, and were thus carried on Mens Shoulders, or by Horses or Mules. Some of the most rigid and severe among them refused to conform to the Custom of their Age. *Cato* particularly (as *Lucan* saith) would not condescend to that Piece of Luxury.

*Nulla vebitur cervice Supinus.*

But about the Time of *Claudius* the *Sella* or Chair was introduced at *Rome*, the Name of which implies a sitting Posture in the Traveller; and tho' the Use of the *Lectica* still continued, it was thought a meaner and less honourable Voiture than the *Sella*, as appears from *Suetonius*, who saith that when *Vespasian* had reprimanded his Son *Domitian* for taking too much upon him, and endeavouring to equal his elder Brother in State and Equipage, he after that, in Compli-ance to his Father, used to follow his Brother's *Sella* in a *Lectica* whenever they \* went abroad.

The first Chair that appeared in *England* was that of the Duke of *Buckingham's* in *James* the First's Reign, which he had brought from *Paris*: A Sight which was at first very ill received by the People, who blamed it as a Piece of Softness and Effeminacy, and of Hardship and Cruelty to his Fellow-Creatures, and revil'd him as he went along the Streets, for making Men downright Slaves, and using them like Horses.

\* Ob hæc correptus, quo magis Ætatis & Conditionis admone-  
retur Sellam Patris, & Fratris, quoties prodirent, Lectica sequeba-  
tur. *Sueton. L. 8. in Vespas. cap. 2.*

## A R T I C L E XXXIII.

**BIBLIOTHECA HISTORICA-SACRA:** *or, An Historical Library of the principal Matters relating to Religion ancient and modern; Pagan, Jewish, Christian, and Mohammedan, under the following Heads: Objects of Religious Worship; Deities and Idols. Persons dedicated to Religion; Priests and Religious Orders. Times and Places of Religious Worship; Fasts, Festivals, Temples, Churches, and Mosques. Sacred Books and Writings. Sects, Heresies, and Opinions; Rites, Ceremonies, Habits, and Utensils, and other miscellaneous Subjects. The whole compiled from the best Authorities, and digested into an alphabetical Order. In two Volumes. By Thomas Broughton, M. A. Reader at the Temple-Church. Vol. I. London: Printed by R. Reily, for Stephen Austen, at the Angel and Bible in St. Paul's Church-yard. 1737. Pages 606, besides a Preface and other Appendages.*

**W**HEN this Performance was propos'd to the World, it was, I remember, recommended to their Encouragement in *the present State of the Republick of Letters*,† as a Work of great Service to Literature; and I am persuaded that those who have seen this Volume, will agree, that it answers that Character; that it merits a kind Reception, and that we are greatly indebted to the Reverend Compiler for these valuable Fruits of his Labour and Judgment. What can afford a finer, or a more useful Entertainment to those of an inquisitive Genius, than such a View as is here set before him? Where can the Free-thinker

† For December 1736, p. 468.



thinker expatiate more delightfully than in this variegated Scene, where all the sacred Institutions that Superstition and Revelation have given Birth to are exhibited? Or where can the true Believer see a stronger Evidence of the supreme Excellency of the genuine Gospel Scheme, than in the Contrast that here appears between it, and the numberless Absurdities of Pagan and Antichristian Faith and Worship? All these are here authentically represented, in an easy and perspicuous Way, free from the cumbersome Trappings of Learning, but not without the real Graces of it. The whole thing almost is, and can be no other than a Collection from a multitude of Authors; but Mr. *Broughton* has shewn a great deal of Care, and Skill, and Discernment in the Choice, and has given it the Air of an Original, by that Uniformity of Diction which is observable in the several Articles, and by which they look as if they were all the Product of one only Hand. *Religion* is the Subject of them all, but it is *Religion*, in its utmost Latitude, as including not only what is really and truly such, but every thing likewise *falsely so called*: in which Signification it comprehends every mistaken Notion and Practice that usually goes under that venerable Name; and consequently takes in *Superstition*, in all its Branches and all its Shapes. Mr. *Broughton* has considered this Matter in his Preface very distinctly; and from what he has there said, we may perceive how extensive a Design it is that he here executes, and what an entertaining Variety of Objects it necessarily exhibits: The Reader cannot be displeased with the Recital of his Discourse.

The first general Division of Religion, says he, is into *true* and *false*. The true must ever be the same and invariable, and therefore there can be but *one true Religion*. That infinite Variety, therefore, in the Doctrines and Modes of Worship, which have prevailed in the World, (one only System excepted) are but so many Deviations from the Truth, so many *false Religions*. This is a very copious Subject; and  
indeed

indeed the Chapter of *false Religion* is by much the longest in the History of the religious Opinions and Practices of Mankind. — *Religion* may be distinguished again into *ancient* and *modern*. By *modern Religion* Mr. Broughton understands, not only the present State and Practice of Religion in the World, but its Alterations and Revolutions likewise for some Centuries past, not determining the precise Number; beyond which the whole Space of Time, up to the Creation, comprehends the State and Condition of what may be called *ancient Religion*.

But Religion, as he goes on, may be still more particularly distinguished into *Pagan*, *Jewish*, *Christian*, and *Mohammedan*. These are the four grand Religions of the World, and include those of every particular Country and People. *Pagan Religion* is an entire Defection from the Knowledge of the true God, and transferring to the Creature that Worship, which is due only to the Creator of the World. This is otherwise called *Idolatry*, or the Worship of *Idols*, and is of various Kinds. It consists, either in worshipping the *Host of Heaven*, the Sun, Moon, and Stars; or in paying divine Adoration to *deceased Kings*, Heroes and great Men; or lastly, in falling down to *Stocks* and *Stones*, and the Works of Mens own Hands. This Religion (if it deserves the Name) is of very great Antiquity in the World, some carrying it up to the Times before the Deluge, as high as *Enos*; whilst others are of Opinion, that it did not begin till after the Deluge, and that it had its Rise at *Babylon*, where divine Honours were first paid to *Jupiter Belus*. However it be as to the Origin of Paganism, it is certain, that, after the Flood, Idolatry became the prevailing and universal Religion of Mankind. All the Nations of the World (that of the *Jews* only excepted) were sunk into Idolatry, for more than 4000 Years; till the preaching of Christianity, where-ever it prevailed, entirely rooted out the Worship of *false Gods*, and put an end to *Paganism*; which is now confined to those Countries and Nations, where the Sound of the Gospel



Gospel has not reached; and some others, which were once Christian, but have since lost the Knowledge of Christ, and lapsed into Pagan Darkness.

The Second Grand Religion of the World, in the Order of Time, is that of the *Jews*. It was of divine Original, and therefore a true Religion; being instituted by *Moses*, the Legislator of that People, under the immediate Direction of God himself. It commenced at the giving of the Law from Mount *Sinai*, in the Year of the World 2453. The *Jewish* Religion was originally of very narrow Extent, being confined to a single Country and People, and professed only by the Inhabitants of that Part of *Syria*, called *Judea* or *Palestine*. At present the Professors of this Religion are dispersed over every Kingdom of the World; and throughout their Dispersion, continue rigorously to observe the Laws and religious Institutions of their Forefathers.

The *Christian Religion* began by the preaching of *Jesus Christ*, who came into the World *A. M.* 3947, between 17 and 18 Centuries ago; it was preached to most Countries of the known World, some of which continue still to embrace and profess it, whilst others are returned to their former *Paganism*, and others are over-run with *Mohammedism*, or the Religion of *Mohammed*; in the latter, there are still considerable Remains of Christianity, particularly in the *European* Dominions of the *Turk*, in which at least one half of the Inhabitants are Christians; to say nothing of the Christians of *Egypt*, *Ethiopia*, and the Western Islands of *Africa*; and, in *Asia*, the large Christian Countries of *Carcassia*, *Mingrelia*, *Georgia*, &c.

As to the *Mohammedan Religion*, it was founded by the grand Impostor *Mohammed*, who was born in the Year of *Christ* 570. By the Assistance of one *Sergius* a *Nestorian* Monk, and a *Jew* named *Abdallah Ebn Salam*, he framed the Scheme of his false Religion, which is a Jumble of *Judaism* and Christianity, with a Mixture of his own absurd and enthusiastical Conceits. He took up Arms, and made considerable



Conquests in *Arabia*, &c. at the same time propagating his Doctrine, which is at this time the prevailing Religion of a great Part of *Asia*, *Africa*, and *Europe*.

These are the Four Grand Religions of the World, under which those of every particular Country and People are comprehended. The History of the Rise, Progress, and various Revolutions of these several Schemes of Religion; together with a particular Account of the Doctrine, Worship, Ceremonies, &c. belonging to each, are a considerable Part of the Subject-matter of this Performance. But further:

As Religion primarily respects the Being of a God, and the Adoration paid to the Divine Nature; and as the general Notion of *Deity* has been greatly corrupted by *Polytheism* and *Idolatry*; the first Enquiry is, naturally, into the various Objects of religious Worship. This opens another wide Field of Materials, and furnishes us with a multitude of false Gods and Idols. The Number of these is prodigious: *Varro*, it is said, confessed there were at least thirty-thousand Gods of the *Greeks* and *Romans*. As the Fictions of the Poets greatly contributed to corrupt the Pagan Theology, hence we are supplied with poetical Relations of the Genealogies, Births, Marriages, Children, Actions, and even Deaths of these fabulous Divinities. But, it being probable, that the wiser Heathens, whatever gross Apprehensions the Vulgar might entertain, did really worship One only supreme God, under different Names and Representations; here *Mythology* steps in, and is employed in explaining the mystical Sense and Meaning, couched under the Fables of the Poets, and applying them to the Nature and Attributes of that One Almighty Being, and the Secrets of his Providence in the Government of the World.

In the next place, as the publick Profession of Religion cannot subsist without the external Circumstances of Time, Place, Persons, and Modes; hence our Prospect is enlarged, and we are presented with a  
View

View of Temples, Churches, Mosques, and all those publick Structures, which Piety and Zeal have, in all Ages, erected to the Honour and Service of Religion: We see the stated Returns of publick Worship, and the various Institutions of Fasts and Festivals: We meet with different Orders of Priesthood, and religious Societies; and are entertained with an endless Variety of Rites and Ceremonies in the external Administration of Religion.

Again, as the Complexion of human Minds differs no less than that of human Faces, and it being impossible all Men should think alike; this Diversity in the reasoning Faculties of Men has not only produced a Diversity of Religions in the World, but has subdivided the Professors of each Religion into various Sects and Denominations, each esteeming the other as heretical, or Maintainers of false Opinions. How copious a Branch this is of the present Subject, every one, who is the least conversant in History, especially Ecclesiastical, will presently see.

Lastly, As Religion cannot well be propagated and continued by mere oral Tradition; and as each Religion has its sacred Books and Writings, containing its respective Doctrines and Precepts; a View and Account of such Books and Writings will make no inconsiderable Part of the present Undertaking.

It is needless to insist upon the Usefulness and Entertainment of a Work, which gives an Account and Explication of the above-mentioned Particulars; which presents the Reader with a general Prospect of *Religion*, among all Nations, and in all Ages of the World; where he may trace it, from its native Simplicity and Purity in the *Patriarchal Times*, to its present Corruptions in the *Romish Church*; where he may view it almost totally obscured by the dark Idolatries of the *Heathen World*; dimly shining through the ritual Veil of the *Mosaical Law*; breaking forth with meridian Lustre under the *Gospel Dispensation*; and blended with the absurd Inventions of the Impostor *Mohammed*.

In the conducting of this great Design, Recourse has been had only to the best and most approved Authors; and Care has been taken to omit nothing material, to insert nothing superfluous, and to draw up the whole with the utmost Brevity. To render the Subject as agreeable as possible, the Articles wherever they will admit of it, are embellished and enlivened with Passages of the classical and polite Authors, ancient and modern, especially the Poets; with the Sentiments of Philosophers and Divines; and with the Relations and Descriptions of the most faithful Voyagers and Travellers.

The Form of a Library or Dictionary necessarily requiring, that the several Subjects or Articles be thrown or blended together, without any other Connection than the alphabetical Order of their Titles; Pagan, Jewish, Christian, and Mohammedan Articles must be therein promiscuously jumbled together; Deities, Priests, Festivals, Books, Sects, and Ceremonies cannot but necessarily be mixed, without any regular Series or Connection. And this unquestionably has its great Use, as it enables the Reader to turn to the Article or Subject he would consult with the utmost Ease and Readiness. But, on the other hand, it is no less certain, that if he would inform himself concerning any one Religion distinct from all the rest, he must find, if some Remedy were not provided, no small Difficulty in collecting together the scattered Parts, and forming them into a regular and connected System. Now to render this practicable, and even easy, there is prefix'd to this Volume a Table, by the Help of which any one that pleases may throw the Book out of the Form of a Dictionary, and read it in a connected historical Series.

I intended to have added to this general Account of the Work a Sample or two of the Contents of it; but as I find I cannot now conveniently insert them, they shall follow in the Month of *December*.



## A R T I C L E XXXIV.

*A Continuation of Mr. Drake's History and Antiquities of York, &c.*

I Have in three foregoing Articles given an Account of so much of Mr. *Drake's* voluminous Work, as relates the Story and Antiquities of the City of *York*. I now proceed to offer the Reader a summary Idea of that Part of it which contains the History of its Cathedral; as likewise of the Abbey of *St. Martin's*, from the Foundation to its Dissolution. This is divided into four Chapters: The Title of the first is, *The History of the Metropolitcal Church of York, from the first Introduction of Christianity into the Northern Parts of this Island; with the Lives of the Archbishops of that See, from the Year DCXXV to the present.*

So many learned Authors, Mr. *Drake* says, have treated of the first Illumination of this Land by the Gospel, that it would be vain and frivolous in him to attempt it. However, some few things he has said of it, which were necessary to the Introduction of his Subject. That does not come directly in View till the Year 625, when *Edwin the Great*, a Pagan, taking to Wife *Ethelburga* Sister of *Ebald* King of *Kent*, who was a Christian, and stipulated for the free Exercise of her Religion in her Husband's Court; *Paulinus*, who had been consecrated Archbishop of *Northumberland* by *Justus* Archbishop of *Canterbury*, waited upon her into that Country, which was the Seat of *Edwin's* Government. Here, according to one of the matrimonial Articles, he, as well as some other Churchmen who were in the Train of that Princess, had free Liberty to preach; but in the Space of a Year, so little Progress had his Doctrines made amongst the Heathens, that he was still a Bishop without a Flock in his Diocese. He had made no Impression on the King, and the Subjects were so loyal, that they cared not to be of any Religion but their Sovereign's.

reign's. At length an Accident and a Miracle meeting together, in which this Prince was nearly interested, and in which *Paulinus* had a very great Part, effected what the good Man had long wished and endeavoured in vain, softened his obdurate Heart, and transformed him into a Christian. No sooner was this mighty Alteration published, but the *Northumbrians* conformed to the Faith of their Monarch by Thousands.—For six Years together did our Prelate continue his spiritual Function with vast Fatigue and no less Success, baptizing incredible Numbers, and diffusing the Knowledge of Christ throughout the Nation; when *Edwin's* Dominions being invaded, himself slain, and the whole Territory laid waste by cruel confederated Enemies, a new and dismal Scene of Things succeeded. *Paulinus*, immediately upon the King's Defeat, embarked with the Queen and her Children on board a Ship, and sailed into *Kent* to her Brother *Ebald*, by whom they were joyfully received. After his Departure the Church of *York* remained without a Pastor for twenty or thirty Years. At length *Egfrid*, a Christian, becoming King of *Northumberland*, appointed one *Wilfrid* to the See, and sent him to *Angelbert* Bishop of *Paris*, some time of *Winchester*, for Consecration. *Wilfrid* stayed so long in *France*, that the King, out of all Patience, forced *Cedda*, Abbot of *Lestingham*, to accept it. This good Man having carefully attended his Charge for about three Years, was admonished by *Theodore* Archbishop of *Canterbury*, that he was not lawfully called to that Dignity, whereupon he presently relinquished it; and *Wilfrid*, having some time before returned from *France* where he had been consecrated, was confirmed in it in his stead.

This *Wilfred*, it seems, was a Person of extraordinary Talents and Virtue: Mr. *Drake* has given us a pretty large Account of him; but I must not enter into Particulars of it; I must pass over not only his Memoirs, but also the Lives of seventy-three of his Successors, the very briefest Abstract of which would

swell this Article far beyond the due Extent of it. Mr. *Drake* has adorned this Part of the Work with the Monuments that have been erected to several of these Prelates; and has at the End of it annexed a Catalogue of all of them, with their cotemporary Popes and Kings.

I proceed now to the second Chapter, the Title of which is, *The particular History of the Fabrick of the Cathedral Church of York; from its first Foundation to the present Condition of that noble Structure. With the Site of the Tombs, Monuments, respective Epitaphs, &c.*

It is to *Paulinus* that *York* may be said to owe the founding of this sacred Edifice. At the Time when he had influenced *Edwin* the *Saxon* King, aforementioned, to receive Baptism, the whole City was reduced to so low an Ebb, by the late Devastations which had befallen it, that it could not afford a Temple large enough, or at least that was thought proper, for initiating so great a King into the Mysteries of his new Religion; a little Oratory of Wood was therefore occasionally thrown up, in the very Place where the great Minster now stands, and dedicated to *St. Peter*; in which, on *Easter-day*, *April 12. 627*, the King and his two Sons *Offrid* and *Edfrid*, whom he had by a former Wife, with many more, of the Nobility, were solemnly christned. The Ceremony over, the Prelate acquainted the King, that since he was become a Christian, he ought to build an House of Prayer more suitable to the Divinity he now adored, and to his own Grandeur. Accordingly he immediately set about a magnificent Pile of Stone, on the Spot where the Oratory had been raised. The Building went on very fast, but scarcely were the Walls erected, when the royal Founder was slain, the holy Bishop forced to fly the Country, (as we have already related) and the Temple left in the naked Condition it was just arriv'd to. In this manner it lay neglected, until *Oswald*, a Successor of *Edwin's*, about the Year 632, undertook to finish what was so worthily begun, and lived to compleat it. But scarcely



ly was it brought to this Perfection, when *Oswald* was likewise slain in Battel by *Penda*, the Pagan King of *Mercia*; and his new erected Structure well nigh demolished.

In this ruinous Condition did *Wilfrid* find it, on his being made Archbishop of the Province, *Anno* 669. The Prelate much troubled at the Usage the Church had undergone, being then so desolate as to be fit only for Birds to build their Nests in, set himself with the utmost Vigor to repair and restore it to its former Condition. He re-edified the Walls, fixed on the Roof, took care to cover all with Lead, and glazed the Windows, to preserve it from the Injuries of the Weather, and prevent the Birds from defiling of it. *Eddius*, who wrote the Life of *Wilfrid*, and who is said to have flourished about the Year 720, gives this Account of the Cathedral's first Reparation: from whose Testimony, as well as *Bede's*, his Contemporary, it appears, that Masonry and Glazing were used here long before *Benedict* the Monk, who is commonly reputed the first Introducer of these Arts into *England*.

And now, by the Hand of Providence, says our Author, the Church stood and flourished, under the successive Beneficence of its spiritual Governors, for near four hundred Years. In which Time several Additions and Reparations must have been made to it by them; but, what or how, History is silent, except in regard to the Library bestowed upon it by Archbishop *Egbert*; and this extraordinary Donation became the rich Furniture of it about the Year 740.

During the *Danish* Invasions, which were carried on with Fire and Sword quite through the Kingdom, our City, and consequently the Cathedral, must have shared the same Fate; though no Account is extant of the latter's Misfortunes till the Year 1069; and then the *Northumbrians*, aided by the *Danes*, seeking to throw off the Conqueror's tyrannical Yoke, the Garison in the Castle, as has been mentioned in our Abstract of the Annals of *York*, fearing lest the Hou-

ses in the Suburbs should serve the Enemy to fill up the Moats and Ditches, set fire to them; which spreading farther than it was designed, burned down great Part of the City, and with it our Cathedral.

The ancient Fabrick thus destroyed and laid in Ashes, the Canons of the Church were expelled from their Stalls, and the Revenues of it seized into the Conqueror's Hands. But after some time, having made *Thomas*, his Chaplain and Treasurer, Archbishop of this Province, the Temporalities were restored to him: and this Prelate took possession of his Church and Diocese, at a Time when both were made desolate, and near totally destroyed. *Thomas*, however, set himself heartily to work to restore them to their former Splendor; and rebuilt the Church much larger and nobler than it was before. It continued in great Prosperity till the Year 1137; when, by a casual Fire, begun in the City, it was burnt down again; and along with it *St. Mary's Abbey*, and thirty-nine Parish Churches. This Accident happened in the Episcopacy of Archbishop *Thurstan*. It lay in Ashes all the Time of Archbishop *Henry Murdac*, and *St. William*, *Thurstan's* immediate Successors; until *Roger*, the next Archbishop, Anno 1171, began to rebuild the Choir, with its Vaults, and lived to perfect them. Afterwards in the Reign of *Henry III.* *Walter Grey*, *Roger's* Successor, added the South Part of the Cross-Isle.

About the Beginning of the Reign of *Edward I.* *John le Romain*, then Treasurer of the Church, Father to the Archbishop of the same Name, began and finished the North Transept, as also a handsome Steeple in the midst. His Son proved yet a greater Benefactor; for History informs us, that April 7. 1291, the Foundation of the Nave of this great Edifice from the West-End Eastward was laid by him; there being then present the Archbishop himself, *Henry de Newark* Dean, and *Peter de Ross* Precentor of the Church; the rest of the Canons in their richest Copes attending. Before whom the Lord Archbishop, invoking

the Grace of the Holy Ghost, in great Devotion laid the first Stone with his own Hands.

*William de Melton*, Archbishop, was the next Founder; who getting together good Workmen, carried on the Building his Predecessor had begun, and finished the West-End, with the Steeples, as it remains at this Day. In this Work the Prelate is said to expend seven hundred Pounds of his own Money; but he must have had large Contributions from the Nobility, Gentry, and religious Devotees of that Age, to enable him to go through with this noble Performance: Mr. *Drake* has extracted from the Records, an Account of the Methods whereby they were obtained.

On the 20th of *July* 1361, *John Thoresby*, then Archbishop, together with the Chapter, taking into Consideration that this Cathedral ought, in all respects, to be of the same Uniformity and Proportion; and that the Choir, a Place peculiarly assigned for offering expiatory Sacrifices, and exercising other divine Offices, more especially ought to be adorned with the neatest Structure; and that in this Church of *York*, there was no suitable Place where our Lady's Mass, the glorious Mother of God, could decently be celebrated; therefore they unanimously agreed and consented to begin the new Work of the Choir, which then, if compared with the new erected Nave, was very rude and disorderly, and so resolved that the old Choir should be wholly taken down and re-edified; and that the old Hall and Chambers of the Archbishop's Manor of *Shireburn*, being then ruinous and unnecessary, should be demolished, and the Stone and other Materials thereof be applied to the Work of the new Choir, which was then with all Expedition to be carried on. Whereupon, on the 29th of *July* 1361, this *John Thoresby* laid the first Stone of it. The Expence of this noble Undertaking was supplied, partly by a Collection made thro' all the Parishes of the Diocese, for which Letters mandatory were issued by the Authority of this Prelate, so long before as



*Anno* 1355; and partly by his own extraordinary Benefactions: He is said to have contributed no less than between seventeen and eighteen hundred Pounds: a prodigious Sum indeed for those Days, and equivalent, according to a nice Calculation of our Author's, to just fifteen times as much now.

By these and other like Ways of raising Money, a vast Sum must have been gathered; which not only enabled the Undertakers to build up the Choir, but made them cast their Eyes on the Lanthorn Steeple built by *John Romain*, which now seemed too mean for the rest of the Fabrick. Encouraged by a large Donation, made them by *Walter Skirlaw*, Prebendary of *Fenton*, and Archdeacon of the East Riding, and afterwards made Bishop of the two Sees of *Litchfield* and *Durham*, the old Steeple was taken down, and a new one erected. The Work was begun *Anno* 1370; and was seven or eight Years in building: and we now see our Church erected in the manner it stands in at this Day. If we compute the Time it was in building, from the first Beginning of the South Cross by *Walter Grey*, which was about the Year 1227, it will appear to be near two hundred Years in compleating the whole. In all which Time of different Erections, great Care was taken in the joining and uniting of one Building to another; by which it seems to the Generality to be one entire Edifice at this Day, though composed of five several Tastes of Gothick Architecture; yet they could not be so nice in this, but that an apparent Irregularity shews itself to a discerning Inspector.

Having thus built up our Church, Mr. *Drake*, in the next place, takes an exact Survey of it both within and without; insists copiously on the several Out-buildings, Chapels, Chanteries, Oratories, Benefactions, and particular Reparations that have since been added; and then descends to a Description of the Tombs, of which he has very carefully preserved the Epitaphs. This Part of the Work is adorn'd and illustrated with very beautiful Views of the Cathedral  
in

in divers Positions, of some of its finely stained Windows, and of several of its most curious Monuments. — At the Conclusion of this Chapter, he modestly stiles the Contents of it, a low Account of this magnificent Fabrick, which indeed, he says, no Words can represent as it ought to be: He adds, it is a Building of that Magnitude and Extent, that, even in those Ages which affected the erecting of religious Structures, it took near two Centuries to compleat. Since which it has stood above three more, and hitherto escaped the Teeth of corroding Time by Wind and Weather; or, which is much more destructive than either of them, *Party Zeal*. — Seeing our Author has so abhorrent an Idea of this truly abominable Thing, it might be expected he should himself be entirely exempt from it: but it is too plain from many Passages in the Work before us, that he is not without some little Tincture of that Spirit which appears so justly odious to him in others; and I know not whether the following Lines, which ensue immediately after his mention of the hateful Quality, may not be regarded as a Symptom of it in himself: “ Let it be  
“ then the Prayers of all good Men, that this glorious Building, the great Monument of our Fore-  
“ fathers Piety, may never want a Governor, less devoted to its Preservation, than the two last actually were, or the present seems to be. That this  
“ Fabrick may stand firm, and transmit to late Posterity the Virtues of its Founders; and continue,  
“ what it has long been, not only a singular Ornament to the City and these Northern Parts, but to  
“ the whole Kingdom.” This Chapter closes with an Estimate of the Rents assigned for the Support of this most illustrious Building, (much, by very much indeed too small for so noble a Purpose) and a Memorial of some Attempts of the Sectaries, in the Time of their Sway, 1649, to have sacrilegiously alienated them; in which if they had succeeded, it must long e’er this have been a Heap of Ruins.

In the third Chapter we have a very curious and elaborate Account of *the Archiepiscopal See of York, its Antiquity, Jurisdiction, &c.* as also of *the Dean and Chapter, their Charters and Liberties, Privileges and Immunities granted to them by divers Kings. The principal Dignitaries of the Cathedral. The Close of York, and the Bederne.* In treating upon these Heads, Mr. Drake confines himself to a Method chalk'd out for him by Mr. Torr, whose MSS. have been of great Use to him; and considers, 1. The Archiepiscopal See with respect to its Antiquity, Dignity, Jurisdiction, Revenues, and Primates. 2. The Dean and Chapter. 3. The Dean sole. 4. The Dignitaries. 5. The Canons or Prebends. 6. The Vicars choral. 7. The Parsons or Chantry Priests. 8. Other inferior Officers. The Antiquity and Primates of the See of York have been already largely insisted on; and therefore what is here said of the first, is only a brief Recapitulation of some Particulars concerning it, for Method's sake; and of the latter, nothing is mentioned but what relates to their Precedency, Jurisdiction, Revenues, and such like.

Besides the Archbishop, the Ecclesiastical Estate of this Church consisted, our Author says, of a certain Number of Canons secular, over whom he presided. These were a Body politick by Prescription, had a common Refectory and Dormitory, and lived upon the Revenues of the Church, enjoyed by them in common. They were first but seven in Number, and served at the Altar, for which they had peculiar Rights and Revenues conferred upon them. In the Time of the *Danish Wars*, and at the *Norman Conquest*, they were most of them dispersed into foreign Parts. Insomuch that there were but three of them left when *Thomas* the first was preferred to this See. This Prelate recalled those that were fled, rebuilt their ruined Habitations, and appointed one of them a Provost to govern the rest. In this State they continued, till the said *Thomas* made an Alteration in their Constitution; for he divided the Lands belonging to the Cathedral



Cathedral into *Prebends*, and allotted unto each Canon a particular Portion. From whence they ceased to live as before, or to eat at one Table. At the same time, for the better governing of the Church, he instituted a Dean, Treasurer and Chanter to preside over it.

Great Immunities and Privileges were granted to this Temple and its Ministers, by the Charters of *Hen. I.* and his Successors. Our Author has favoured us with a very particular Detail of them. We have afterwards the following Catalogues, I. Of the Towns, *Prebendal* and others, over which the Dean and Chapter of *York* have Jurisdiction in some respect. II. Of the Parishes and Towns wherein they have all manner of spiritual Jurisdiction. III. Of Churches in the City of *York*, which are, or were, in the Gift, and of the Jurisdiction of the Dean and Chapter. IV. Of Houses in the said City and its Suburbs under their Jurisdiction. To these is subjoined an Estimate of their Rents and Incomes, wherein is included their Estate in *Fleetstreet, London*; which is that lately stiled *Serjeant's-Inn*, just now converted into a most beautiful Court of private Buildings. We have then a Valuation of the first Fruits of the Chapter in the King's Books, viz. 439*l.* 2*s.* 6*d.* The Arms of the Dean and Chapter, which are *Gules*, two Keys in Saltire *Or*; and a large Abstract from Sir *T. Widdrington's* Manuscript, relating to some Differences arising betwixt the Dean and Chapter, and the City. These are succeeded by an Account of the Dean of *York*, his Dignity, Function, Obligations, and Revenues; together with a List of all that have been prefer'd to that Office from the first Creation of it to the Year 1728. As many of these have been Men of great Rank in their Time, and have rose from this Station to some of the first Places in Church and State, our Author has undertaken to furnish us with some brief Memorials of them. He next acquaints us with the Office, Oath, and Revenues of the Precentor, the Chancellor

Chancellor and Treasurer of this Church; with Lists of all those who have held these Employments.

And now, after what he has said of the four principal Dignitaries of this Cathedral, Mr. *Drake* should proceed to the rest of its Ecclesiastical Officers, as Sub-deans, Sub-chantors, Arch-deacons, Canons or Prebends, Vicars choral, Parsons or Chantry Priests; but as this would require a large Volume of itself, and the Arch-deacons and Prebendaries have been lately published by Mr. *Willis*, he declines taking notice of them here. However, he gives an Account of the Residentiaries, at present and formerly belonging to it, and specifies their ancient Rules, Customs and Ordinances. The Residue of the Chapter is taken up with a Description of the Church-Close, commonly called the *Minster-yard*; and some Memorials relating to the Churches, Free-school, Treasurer's House, St. *William's* College, Archiepiscopal Palace, Deanry, Register-Office, and other Houses of Note therein contained; and of the *Bedern*, or College of Vicars-choral: Under this last Head he settles the Etymology of the word *Bedern*, informs us concerning the Office and Duty of the Vicars-choral, as likewise when and by whom this College of them was founded, what are the Rules of their Institution, what their Revenues are, and what their State has been, both in later and elder Times.

The fourth Chapter of this Part, which is the last of the whole Work, contains a very ample and particular History of St. MARY'S ABBEY, *from its Foundation to its Dissolution; as likewise, the present State of the King's Manor, as it is now called, at YORK.* This noble and magnificent Monastery, anciently, as Mr. *Drake* says, one of the Glories of *York*, was deliciously situated under the Walls without, and on the North Side of the Town. *Leland* tells us, that the Place whereon it was built, was, before the Conqueror's Time, a Receptacle of the Filth of the Streets and Houses which the Citizens were used to lay there, and that Malefactors were there executed. However

ever that be, our Author says it is a spacious Spot of Ground, almost square, and is inclosed, on the North and East Sides, with a fair and stately Wall; on the West with the River *Ouse*, and on the South with the Rampire and Walls of the City. The whole Circumference, by an exact Mensuration, is one thousand two hundred and eighty Yards, or about three quarters of a Mile. In the Abbey Wall were only two principal Gates; the one on the East Side, opening into *Bootham*, near the Gate of the City; the other on the North Side, which seems to have been the main Entrance into the Abbey. — At the Dissolution of Monastries, this rich and stately Structure, with all its Endowments, fell to the Crown. And here it was that *Henry VIII.* ordered a Palace to be built out of its Ruins, which was to be the Residence of the Lord Presidents of the North for the Time being, and called the *King's Manor*: that the very Name and Memory of the Abbey might be lost for ever. It remained in that State, Mr. *Drake* tells us, till the Reign of *James I.* who, at his first coming to *York*, gave Orders to have it repaired and converted into a Regal Palace; intending to make use of it as such, whenever he should pass or repass that Way. However, it continued to be the Seat of the Lord President's to the last. After the Abolition of that Office it belonged still to the Crown; and when *Charles II.* took some Displeasure at the City, and appointed a Governor over it, this House was the Residence of that Officer. In the Reign of his Successor, a large Room of it was fitted up, and made use of as a *Popish* Chapel. But it was not long before the enraged Populace pulled it to pieces; and this consecrated Apartment has since had the Fate, in our Days, to be converted into an *Assembly-Room* for the meeting of the Nobility and Gentry at the *Races*, as also for the entertaining of the Judges at the *Affizes*. After the Revolution, *Robert Waller*, Esq; some time Lord-Mayor, and Representative in Parliament for the City, found means to procure a Lease  
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of this Abbey, or Manor, for thirty one Years from the Crown. Which when expired was obtained again for *Tancred Robinson, Esq;* second Son to Sir *William Robinson, Bart.* who is the present Lessee.

What follows concerning this *Manor*, relates to several publick Buildings included within the Bounds of it, concerning which I must not enter into Particulars. When Mr. *Drake* has gone thorough them, he begins to look back upon *St. Mary's Abbey*, and gives the Reader a most copious Account of its first Foundation, with the Grants and Benefactions of divers Kings to it, and the large Revenues which were bestowed upon it by the Nobility and others. As there were almost always great Animosities subsisting between the Mayor and Citizens of *York*, and the Abbot and Convent of this *St. Mary's*, about their several Jurisdictions and Privileges, which often broke out into violent Hostilities; our Author has both recorded several Instances of them, and also the Steps that were taken at different Times for their Reconciliation; and has inserted at large the Articles of Agreement drawn up for that Purpose, in the Years 1353 and 1484. To these he has subjoined, in Form, *An Exemption from several Duties granted to the Inhabitants within the Liberties of St. Mary, in the Reign of Charles II. 1677. Alderman Waller's Lease of the Site of the Abbey, &c. from the Crown.* Copies, from the Originals, of seventy-two ancient Charters and Grants made to it; none of them ever before printed. With two or three other things transcribed from a Paper printed at *York* in 1703, and from *Tanner's Notitia Monastica.*

The Appendix to this long and laborious Work consists, of References, Additions and Emendations, in consequence of the Animadversions, Corrections and Informations of Dr. *Langwith* and *John Anstis, Esq;* *sen.* The Corrections of these two learned Gentlemen, so far as they could not take place in the Body of the Book, by reason of the Parts they refer to having been printed off before they communicated them,  
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are here set down *verbatim*, with the Name of the Author annexed; which Conduct of Mr. *Drake's* is an honourable Testimony of his Modesty, Fidelity, and Regard for Truth: Qualifications more amiable and graceful, than the best intellectual Faculties are without them. But beside these Emendations, this Appendix is enrich'd with many Curiosities; of which the principal are, I. A Catalogue of *Roman* Coins, from *Augustus* down to *Gratianus*, but not successively, found at *York*, and all in the Possession of Dr. *Langwith*, from whom Mr. *Drake* received it: Tho' there are not many of the *Rarissimi*, or even *Rariores* in it; yet our Author says he may venture to assert, that there is not such a Collection of *Roman* Coins as this of the Doctor's, found in one City except *Rome*, and all in one Man's Hands, in the Universe. II. A Judgment given in the Earl Marshal of *England's* Court, by five Commissioners therein sitting, upon a Dispute between the Lord *Sheffield*, President of his Majesty's Council in the North, and the Lord Mayor of *York*, concerning the said Mayor's Right to appear in Presence of the President with the Sword erect: This was in the seventh Year of the Reign of *James I*: The Sentence was in Favour of the Mayor. We have here likewise a Decree for Precedency of Place between the Citizens of *York*, and the Dignitaries, Ecclesiasticks, and Men of the Spiritual Court, belonging to the Church of *York*, made by Cardinal *Wolsey*. A Case, relating to Precedency, betwixt two Aldermen of that City, resolved by Sir *William Dugdale*. And Copies from two Records respecting Dissentions which happened about this Subject of Place; one of which was little less than a Rebellion against the Civil Power, and a Fine of 1000 Marks was laid upon the Citizens before they could obtain a Pardon for it: This happened in the Time of *Richard II*. III. An Entry, extracted from the City's eldest Register, of a *Bill of Complaint*, exhibited to the Court and Council of *John Duke of Lancaster*, then Lord of the Honour of *Knaresburgh*, regarding a Capture  
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of Tolls from the Citizens of *York* at *Burrough-Bridge*: Which, with the Duke's Mandate and Inquisition taken thereupon, as also a Copy of Inrolment in the Court at *Knaresburgh*, are here given in the original Language. IV. The Order of the Feast and Pageantry of the Play of *Corpus Christi*, in former Time exhibited annually in *York*, translated from an Entry in an old Register belonging to the City; with a Proclamation for the due Celebration thereof, and an Ordinance to the same purpose. V. Some Additions upon the Head of Seals, with our Author's Explication of those belonging to the City, which he omitted in the foregoing Work. VI. Accounts of the first Foundation of the Collegiate Church of blessed *John* of *Beverly*, and of the Churches of *Rippon* and *St. Wilfrid*, with Charters relating to these, and the Charter of Privileges given to King *Athelstan* by *St. John* of *Beverly*, in the Year 925. VII. A Bull of Pope *Gregory XII.* for pardoning all the Accomplices in the Trial and Beheading of Archbishop *Scrope*: dated *April 12. 1408.* VIII. A Copy of a Letter to the Mayor and Citizens of *York*, sent from *Lambert Symnel* soon after his landing in *England*, from *Ireland*, to prosecute his pretended Right to the Crown under the assumed Title of *King Edward the Sixth*; with the Resolution of the Magistracy thereupon. IX. An Explanation of 26 ancient Seals. X. An Account of the *Saxon* and *Danish* Coins struck at *York*, as also of the Money minted from the *Norman* Conquest, to the last Mint erected in that City; with a Plate of all the *York* Half-penny's. The whole concludes with an Index of Persons and Places.



## ARTICLE XXXV.

*The following Remark was sent me out of the Country, without any Token whereby I might guess at the Writer.*

S I R,

THE very learned and ingenious Mr. SHUCKFORD, in the second Volume of his *Connection of Sacred and Prophan History*, p. 243. has given us a new Translation of that Passage, *Exod. ii. 21.* where it is said, that *it came to pass, because the Midwives feared God, that he made them Houses.*

Mr. SHUCKFORD is of Opinion that it should be rendred, *And Pharaoh built them*, i. e. the ISRAELITES, *Houses*; that his Design in doing so was, that the People he had set over them might know where to find every Family, and take account of all the Children that should be born. To support this Translation, he is obliged to suppose the Passage to be not rightly pointed. I do not at present, says he, see any way to give a clear Account of the Place so easy as to suppose the Punctuation wrong. And then adds, Some of the Commentators have indeed offered a Conjecture, at first Sight, very promising to explain the Expression as it now stands: They would take the words, *made them Houses*, metaphorically, and say that they mean, either that God gave the Midwives many Children, or that he made them prosperous in their Affairs: The former of these Interpretations is St. *Ambrose's*, and it is said that the Expression is thus used, *Gen. xvi. 2. Gen. xxx. 3. Deut. xxv. 9. Ruth iv. 11.* but in this Point these Interpreters make a great Mistake; the Expression before us is *Nashab Beith*, but the Expression in the Passages cited is a very different one; it is *Banah Beith*, and not *Nashab*: Had the Expression here before us been [*Banah Beithim lahem*] it might have signified, *God built*

up their Houses or Families, by making them numerous; but [*Nashab Beithim labem*] are Words of a very different Meaning.

This is Mr. SHUCKFORD's Argument against interpreting the Words [*Nashab Beithim labem*] He, i. e. God, made them Families; and upon Supposition that *Nashab Beith* is never used to signify the building up a Family, it is a very good one. But I have lately met with an Instance where it has the very same Meaning as *Banab Beith*; in 2 Sam. vii. 11. *Baith janashbek leca Jehovab, The Lord will make thee an House.* And that this is meant of God's giving David a numerous Posterity, appears from the Context, v. 12. *And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy Bowels, and I will establish his kingdom.*

There is therefore, I think, no Necessity of changing the Pronunciation of the Words, since as they stand at present, they are capable of a very plain and sound Meaning.

*I am, &c.*

## A R T I C L E XXXVI.

Histoire Critique de la Philosophie. Où L'on traite de son Origine, de ses Progres, & des diverses Revolutions, qui lui sont arrivees jusqu'à notre Temps.

*Or,*

A Critical History of Philosophy: In which an Account is given of its Origin, its Progress, and the several Revolutions it has undergone to the present Time. Amsterdam: Printed for Francis Changuion; and sold at his Shop near Somerset-House in the Strand, London. 1737.  
Three

*Three Volumes of it have already appeared in 12mo. containing 374, 447, 345 Pages, besides the Preface, Tables of Contents, &c. I shall here give a short Account of the first Volume only.*

**I**T consists of ten Chapters, to which there is an Introduction prefix'd, containing a general Idea of the Subject; as also a Vindication of Philosophy against the Reproaches of its Enemies; the Reasons that determin'd the Author to this Undertaking, with the Rules which he has followed in the Prosecution of it; and Animadversions on the Attempts of some late eminent Writers to reconcile the Peripatetick and modern Systems; an impartial Representation of the Merit of the Ancients with regard to the Sciences compared with that of their Successors; and a brief Epitome of the History of Philosophy divided into four Periods.

In the first Chapter our Author assigns the Origin of Philosophy. He makes it coeval with that of the human Race: Men have always thought, reflected, and meditated; and they have had always before their Eyes the pompous and magnificent Scene of the Universe, from the Contemplation of which all our philosophical Conceptions arise. He shews that almost every Nation upon Earth has been more or less addicted to these Studies, and have had their wise Men; held by them in the highest Veneration; respected even by Kings, as the Directors of their Conduct; called upon by Commonwealths to appease their intestine Animosities, and sometimes almost deified by the Populace. That they have been invested with the highest Honours, and most sacred Offices, (amongst the *Egyptians* even with the regal Dignity) and regarded as Oracles, whom it was Prophaneness to disbelieve or contradict. That under divers Denominations they have been rais'd to the sublimest Rank by the *Gauls*, by the *Indians*, the *Ethiopians*,



the *Persians*, the *Assyrians*, the *Scythians*, and the *Chinese*. He next points out the Peculiarities of their Behaviour, and of their Method of Instruction: their total Abstinence from inebriating Liquors, their Reservedness towards Strangers, and even their own Disciples during the Season of their Probation; their prodigious Affectation of Allegory and Mystery, and of expressing all things by Symbols and Enigmas, to depress the Understandings of the Vulgar, and aggrandise the Reputation of their own Sagacity. This, as he observes, must greatly impede the Improvement of Knowledge and Learning; as must also another thing he mentions, *viz.* the Paucity of literary Monuments, and the Difficulty of Recourse to the more valuable of them. The Sages of old, as he remarks, had little Correspondence; they afforded one another hardly any Assistance. Indeed it was the Custom in many Countries for the Magistrates, Priests, or great Men, to erect Columns, whereon was inscribed all they intended to transmit to Posterity: These served as State-Registers, to eternize the Fame of Heroes, Lawgivers, and publick Benefactors; to determine the Boundaries of Kingdoms; to record and bind Treaties of Peace and Alliance; or, lastly, to display their Doctrines concerning the Gods, or the more abstruse Operations of Nature. These, with the Sacerdotal Colleges, were of old the only Schools of Wisdom. To the former the curious Traveller in Search of Science could have Access; and to consult them was the great Purpose of *Pythagoras*, *Plato*, and other celebrated Philosophers in their Perigrinations. Our Author insists pretty much upon these Columns, which he finds to be first set up in *Egypt*, then in *Phœnicia*, and afterwards even in the Northern Regions. The Close of this Chapter informs us how, and at what Time the Title of Philosopher, one of the most respectable in the World, was first introduced into it.

Having given us a general Notion of the ancient Philosophers, our Author, in the second Chapter, enters into a Detail of their Doctrines: and to proceed

ceed therein with the greater Perspicuity, he divides them into four Parties, those of *Scythia* or the Countries to the *North*; those of *Ethiopia* or the *South*; those of the *Celtes* who dwell on the *Western* Quarter of the *Globe*; and those of *India* which comprehends all the *East*. The *Scythians* and *Ethiopians* never rose to any great Eminence in Literature. Our Author assigns the Reasons of this, and contents himself with a slight Survey of their Attainments; but the *Celtes* and *Oriental*s merit a closer Consideration: The former, as he remarks, were our Ancestors, the eldest Inhabitants of *Gaul*; and happy should we be, he says, if we resembled them, and if upon that score we could stile ourselves their Posterity; but he thinks we have forfeited all Right to that Honour, by a base Degeneracy from their primitive Probity and Virtue. The others have peopled that Part of the Earth, which we may justly regard as the Cradle of our Species, and the Source of all the Arts and Sciences; from whom the vain-glorious *Greeks* themselves cannot be denied to have derived them.

When our Author has taken a Survey of the Temper and Manners of the *Scyths* (among whom he distinguishes only two Sages, *Anacharsis* and *Abaris*, concerning the latter of which he recites and ridicules two or three Fables) he takes notice, that some learned Men of late have pretended, with little or no Probability, that they were the Originals and Dispensers to the rest of Mankind of all Knowledge and Morality, as well as of the most useful and ingenious Arts. They transfer to them all the fine Descriptions the Poets have made of the *Atlantick* and fortunate Islands, of the *Hesperian* Gardens and the *Elysian* Fields; and will have their Abodes, in spite of their tedious and horrible Winters, to be preferable to those happy Lands which the Sun embellishes with a perpetual Spring. These Chimeras, he says, would always have been esteemed as such, if our Dr. *Thomas Burnet* had not given Weight and Authority to them, by some Discourses in the first and second Books of his



famous *Theory of the Earth*, in which he advances an Hypothesis that seems to favour them. Our Author has drawn up a Summary of it, and the Grounds whereon the Doctor endeavours to establish it.

He proceeds next to the *Ethiopians*. Their Philosophers, as those of *India*, were stiled *Gymnosophists*. We see here their Manner of Life, and their Inventions; the most considerable of which was the Hieroglyphicks. Our Author enlarges upon these, to shew both their Nature and their Use. He compares them with the *Chinese* Characters, which he apprehends have some Affinity with them; and with the Figures whereby the *Mexicans* express their Seneiments: These latter he will have to be neither Hieroglyphicks nor Letters; tho' by his Account of them they appear to approach much nearer the former than the Characters of the *Chinese* do. Hieroglyphicks he supposes to be in Use before Letters or Alphabets were thought of. He points out the Authors of this last divine Discovery, and the unspeakable Service they have done thereby to Learning.

Besides the *Gymnosophists*, he tells us, *Africa* has raised another Set of Philosophers in that Part of it called *Libya*, who acknowledged *Atlas* one of the first Kings in the World for their Founder. This *Atlas* abdicated his Throne, and retired to a high Mountain, where he spent the rest of his Days in Astronomical Observations. Every School-boy is acquainted with the Fables of the Poets concerning him, of which we have here a short Explication.

Our Author expatiates upon the extraordinary Esteem that Musick was in amongst the Ancients. They did not regard it merely as a Recreation, an Ornament of the Theatres, or a Decoration of their Shews and Entertainments: they valued it as almost an universal Remedy for the Distempers both of the Mind and of the Body. They attributed to it an immediate and infallible Influence on all the Faculties of the Soul, to inspire it with noble Sentiments, Principles of Virtue, and to calm and regulate the Passions. He illustrates



illustrates this Point by Instances from prophane and sacred Writings; and he replies to something that Mr. *Perrault* has suggested to render the Testimonies of the Ancients upon this Head suspected of Hyperbole and Partiality.

In treating of the *Celtes*, he reckons among them four Ranks of Men in great Reputation: the *Bards* or Poets, who sung the Actions of their Heroes, sometimes in Concert with musical Instruments; The *Pedagogues*, who had the Tutelage of Youth to educate them in Knowledge and Virtue; The *Vates*, or those who presided over the Sacrifices, and contemplated the Phænomena of Nature; And lastly, the *Druids*, who, besides that sublime Study, instructed the People in the Duties of Morality. These *Druids* were most properly the Philosophers, and in the highest Authority: several curious Particulars occur here relating to their State and Behaviour.

Destroying Time has well nigh eradicated all the old *Celtic* Monuments. What imperfect Notices yet remain of their Doctrines are here laid together by our Author. He offers some Reasons for supposing they borrowed many of their Dogma and Customs from the *Oriental*s. When the Order of *Druids* first began is uncertain; but we know, he says, that they continued in mighty Honour among the *Celtes*, till they themselves were brought under the *Roman* Yoke; from which Time they dwindled. In the Reigns of *Tiberius* and *Claudius* they were expell'd *Gaul*; and shortly after a Decree of Senate passed for their entire Abolition: our Author guesses that they became hateful to the Emperors, on account of their continually exciting the People, over whom they had an absolute Ascendency, to shake off their Tyranny. This Article he closes with a slight Account of those Sages that anciently flourished in the *British Islands*, among the *Germans*, in *Spain* and *Italy*.

The third Chapter opens with an Encomium on the Eastern Learning, so necessary to the understanding of the holy Scriptures. We may form an Idea

of its singular Excellency from two illustrious Examples of it in those sacred Books, *viz.* *Moses* and *Solomon*. Under the Stile of *Oriental*s our Author comprehends the *Seres*, the *Phœnicians*, the *Indians* properly so called, the *Persians*, the *Chaldeans*, and the *Egyptians*. He treats of the Science and Philosophy of these Nations according to the Order in which he has here ranked them. There is scarcely any thing more entertaining than a Detail of this noble Subject, which here takes up the whole of this, and of the following Chapter. Towards the Conclusion of the latter, our Author very nicely examines the Pretensions of the *Egyptians* to the Invention of Chymistry, and to the Secret of the Philosopher's Stone; which he evinces to be entirely groundless; and he gives the Honour of the former of them to the *Arabians*. Amongst the Reasons for supposing the *Egyptians* to have had the Art of Transmutation, and to have by means of *Moses* communicated it to the *Israelites*, it is suggested, " That this *Moses* was the only Conqueror and Legislator that governed a mighty Nation without the Use of either Gold or Silver: That throughout the whole Course of his Life we find not the least Inclination to amass any Wealth, nor any thing in his Polity relating to a publick Revenue or Treasury: It must be therefore, that he had within himself an inexhaustible Source of Riches, even the Mystery here spoken of, from whence he could be supplied at all times, in proportion to every Emergency; without any Subsidies from the People, or needing to impose any burthensome Taxes, according to the Practice of other Governors. The same Resources must afterwards have been necessary to *David* and *Solomon* for the building of that superb Edifice, which the former projected, and the latter undertook and compleated for the Honour and Worship of the Deity. Without this, how was it possible for the first of these Princes to have acquired the immense, and almost incredible Sums, which he bequeated for that Purpose at his Death,

" who



“ who was Master of so narrow a Territory, and  
“ whose Reign was always embarrassed by domestick  
“ Dissentions, or foreign Wars?” We should have  
been highly obliged to our Author for a Solution of  
this Question, or of that which naturally results from  
the Observation that has now been cited relating to  
*Moses*: But instead of this he only tells us, that these  
Instances make nothing for what the *Jewish* Cabbalists  
assert about the Origin and marvellous Effects of Chy-  
mistry; and that that there is no less Difficulty in de-  
termining from whence all that Gold was extracted  
which the *Ptolomies* were possess’d of, or which was  
to be found in the Court of *Antiochus* King of *Syria*,  
and in that of *Perseus* King of *Macedon*; or in shew-  
ing what became of it at the Declension of the *Ro-*  
*man* Empire, when it almost entirely vanished, and  
continued to be extremely scarce in *Europe* till the  
Discovery of the *West-Indies*, from whence all the  
Gold that now circulates in Commerce is undoubted-  
ly imported.

The fifth Chapter is wholly employed about the  
*Jews* and their Writings. This People, tho’ the least  
of all the *Oriental* Nations, have made a greater Fi-  
gure and Bustle in the World than any other of them.  
The sacred Scriptures do immediately and especially  
relate to them. The first thing our Author does here,  
is to give us a true Character of those divine Volumes:  
He tells us to what End they were given us; not to  
gratify us with a Set of subtil Speculations, or pom-  
pous Systems or Theories in Astronomy, Physicks,  
and natural History, but to impel us God-wards by  
the Incentives of Fear and Love. And he severely  
censures such as endeavour to authenticate their pre-  
carious Hypotheses with regard to the Frame of the  
Universe, by the Expressions of *Moses*, *David*, or  
*Solomon*, whom they will have to speak according to  
the Sentiments of *Galilæus*, *Copernicus*, *Gassendi*, *Des-*  
*cartes*, or *Mallebranch*: or who give Scripture Titles  
to Schemes of their own Invention, as *Robert Fludd*  
who published the *Mosaick Philosophy*, and some others  
whom



whom he names have done; or who say that God having in the Bible displayed the most sublime Mysteries of his Grace, would not fail giving us therein clear and just Ideas concerning those also of Nature. He has on the contrary shewn, that it would not be proper for God to have done so: That Error, in respect to these things, is requisite to the due Government of the World: And that it was perfectly consistent with our Saviour's being Truth itself, and the Wisdom of God, to leave his Followers in many Mistakes with regard to things in which their Salvation was no way interested.

As for the *Jewish* People, our Author asserts that they were altogether illiterate, totally ignorant of what may properly be call'd the Sciences; confined in their Ideas both of the System of the World, and of the Kingdom of God in it; fancying all the rest of the Universe to be subservient to this Earth, form'd merely for its Benefit; and that the Earth with all its Furniture was created purely for them; and that they at all times were under the immediate Inspection, the special Care and Government of Heaven. Such Notions were a Bar to all Improvements in Knowledge: And accordingly, in direct Contrariety to those who will have the *Jews* to be the Masters of Mankind in all the most valuable Branches of Learning, our Author here evinces them to have had little or no Acquaintance with any. They had indeed, as he shews, a Set of Principles with regard to the Operations of Nature; but they were chimerical, far from corresponding with the true State of Things. Their sacred Books instructed them in the History of the Formation of the terrestrial Globe, and of its Deluge, but they gave no physical Account of those grand Events: What peculiar Opinions they held concerning the first of them are hinted here: Some of them, it seems, were the same as *Spinoza* revived, and pretended to demonstrate, about the Middle of the last Century, in his *Ethica more Geometrica demonstrata*, printed in 1677. Our Author has given us a Summary

mary of the Doctrine of that atheistical Treatise. He thinks all the Explications of the speculating *Jews* upon this Head are low and trifling in comparison of the *Mosaick* Narrative of the Production of Things; in which there appears a noble Simplicity, more agreeable to Truth, than the glittering Pageantry of human Schemes and Theories: However, as he remarks, some of the Fathers of the Church have not acquiesc'd in the Letter of it, but have given it a figurative Turn; of which Method he adduces a Specimen out of the Writings of St. *Augustine*, and makes some Reflections of his own upon it.

As for what is here said concerning the Deluge, whatever Proof it may be of our Author's Erudition, it is not much to the Purpose of his Undertaking, which is expressly to relate the Origin, Progress, and Revolutions of Philosophy, with the Tenets of its several Sects and Professors; but instead of learning those of the *Jews* with reference to this surprizing Catastrophe, we have only a few Presumptions of the Truth of the Fact; an Assignment of the Means by which Providence accomplished it, the same as are recorded in Scripture; and some Testimonies of the Memory of it being preserved amongst the Heathens.

After some curt Observations on the *Jewish* Theocracy, and the Writings of *Solomon*, and a Dissertation on the Origin of Springs and Rivers, grounded upon a Passage in *Ecclesiastes*,\* which has been thought to contain the most approved modern Hypothesis relating thereto; our Author entertains us in the Sequel of this Chapter with a brief Account of the *Pharisees*, *Sadduces*, and *Essenes*, as also of the Traditions of the *Rabbins* concerning the *Cabbala*, and of the Attempts to revive the Credit of it in the Christian Church, in the three or four last Centuries.

In the Beginning of the sixth Chapter he remarks, That the *Jews* were the only People, before the

\* Chap. i. 7. *All the Rivers run into the Sea, yet the Sea is not full; unto the Place from whence the Rivers come, thither they return again.*

the giving of the Gospel, who were privileged with a sure and fixed System of Faith and Manners derived from God himself; while the Legislators, Teachers, and Prophets of all other Nations were no better than fallible Men, who had not, and consequently could not communicate any just and rational Conceptions of the Production of the Earth, or the Changes it was destin'd to pass thorough; of the Creation or Fall of Man; or of that Mixture of Good and Evil which all things here exhibit, and whereby they are so sadly disfigured. This gives our Author an Occasion of hinting the great Excellency and Utility of Revelation, which has, he says, this peculiar Prerogative, to suffer nothing by disagreeing with the Dictates of natural Reason: and he supposes the foolish Desire of reconciling two things so opposite to each other, has given Birth to most Heresies, and has so often renewed the Controversy concerning the Distinction between Things being above Reason, and being contrary to it.

What our Author says upon these Topicks, is presently succeeded by a succinct and entertaining Account, both of the Dispersion of Mankind after the Flood, and of the Heroes and Lawgivers who moulded the several Parties, whereinto they divided, into Communities, and taught them the necessary Arts of living: as *Zoroaster*, *Hermes Trismegistus* or *Mercury*, *Orpheus*, *Arimanius*, *Hercules*, &c. But this Account is not an historical one of their Lives and Transactions, but a kind of Proof, that no such Persons ever in Reality existed: that the foregoing are not *proper*, but merely *appellative* Names, denoting a Number of particular Men, even all who in ancient Time were distinguished by the Eminency of their Talents, or the Benefits they conferr'd upon the Societies whereof they were Members; and that the Exploits attributed to them are only allegorical Representations.

This Point being dispatch'd, our Author enters into a Detail of the Sentiments both of the *Barbarian* and



and *Grecian* Philosophers with reference to the Formation of the Earth, the Rise of Mankind, and the principal Catastrophes of our System; and hereunto he premises the three following Principles: I. That none of the *Greek* or *Barbaric* Physiologists had any Idea at all either of Creation or Annihilation, nor a Word in any of their Languages or Forms of Speech expressive thereof. II. They never enquired any farther than into that infinite Wisdom which disposed Things into the Order and Arrangement wherein they subsist: being persuaded the Substance and Matter of them were eternal and immutable. III. They readily allow'd of a first Mover, and that all things owed their Forms to an Almighty Artificer: but then they supposed, that having received their specifick Properties, and due Degrees of motive Energy, there needed no further Concourse or Interposition of the Deity, but that they proceeded to answer all the Purposes they were capable of, by virtue of those necessary and original Impressions.

In the seventh Chapter we see what Notions the most remote Antiquity entertained of material and spiritual Substances. The Philosophers acknowledged but one individual Substance, which however they regarded under a triple Distinction, and which admitted of innumerable Modifications. These Modifications are the particular Beings or Creatures whereof the Universe consisteth. In short, their System was at the bottom the same as *Spinoza's*. The most sublime and noble Part of their imagined Substance was that which constituted the Essence of the Gods, Angels and Genii; this transcended human Comprehension, and expanded itself throughout all the Residue of Nature. The next inferior Division was that which made the Sun, the Stars and Planets, and whatsoever had in it a native and underived Splendor. The last and lowest of all was that which composed Animals, Vegetables, and, in general, the whole Companies of sublunary things.

It is easy from hence to infer, that the Ancients had no Notion of any such Diversity of Substance as we now maintain; thinking and unthinking, considered as Substance, was in their Apprehension the same; and the Difference lay wholly in some adventitious Property or Modification. Our Author has collected their Sense of this Matter from *Proclus*, *Porphyry* and *Jamblicus*; and tells us, that the Doctrine here spoken of obtains to this Day in *China*, where the Tenets of the antique Philosophy are yet preserved.

These things being presupposed, it is easy, he says, to account for the Defects and Disorders so apparent here in our sublunary State, while all the rest of the Universe is so compleat and regular:† It is because this

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† I am not certain whether our Author speaks his own Sentiments here, or whether he is reporting those only of the Ancients; but I have observed some modern Writers on the Subject of Evil expressing themselves in this Strain, and very readily supposing that all Parts of the Universe besides this we inhabit are all Order and Harmony. What Ground they have for such a Presumption, I know not. Are they sure the other Globes are not stock'd with Animals as this is; or that they are not subject, as ours are, to Vice and Misery? This is a Query they can never be able to resolve, and consequently can never advance any thing upon this Head beyond a precarious Hypothesis. Do they judge from the Constancy and Regularity of their Motions in their several Orbits? Our Earth is not behind them in this Particular. Is it from their having no Hint of any such thing in Scripture, that they form so arbitrary a Conclusion? That would be a very weak Foundation to build on, seeing God is not obliged to reveal to us what we have nothing to do with: But, in truth, there are several broad Hints there of the Case being just the contrary. What else are all the Passages therein concerning the Sin and Fall of the Angels; or those which seem to imply that the Sun, Moon, and other Lights of Heaven shall undergo the like Catastrophe with our World, and be involv'd in the same Conflagration? In short, we are almost entirely in the Dark, as to the Circumstances of all other Creatures than those which are Fellow-Inhabitants with us of this Planet; and we are vastly far from a thorough Acquaintance with our own. We know that we are at present unhappy; and it is to Revelation alone that we owe any Hope of a better Condition hereafter: Reason could never afford us a Basis for any such Confidence: seeing if it be not inconsistent with INFINITE Goodness, that we should be miserable an Hour, it is not incompatible there-

with



is the Region of *corporeal* Matter, which is essentially liable to Mutation and Corruption, and from which unavoidably spring Things of divers opposite Qualities, which must therefore often clash with, and destroy one another. The supreme Substance, or God, desires and endeavours the Order of all things here; but corporeal Substance is a rebellious Subject, it resists his Will, it is not subtle and pure enough to take the Impression of the divine Ideas. Infinite Wisdom is employed in reducing its Irregularities; but even that is ineffectual to prevent, or entirely to cure them. It was thus the Ancients accounted for the Existence of Evil. Their Reasonings upon this Head were calculated to secure the Honour of the divine Goodness, tho' at the Expence of his Power.

From this System, after a deal of Canvassing and Refinement, there at length sprung another, of great *Eclat*, and which in a short time spread into almost every Nation, and was in such high and universal Esteem that it became well nigh irradicable; insinuated itself into, and governed all the Offices of their Religion:

with that we should be so for ever. This last Sentence has some Respect to those, who, to save the Gospel from what they own to be a very weighty Objection, explode out of the Christian Scheme the Catholick Doctrine of the *Eternity of Hell Torments*; upon this Principle, That it is incongruous with the BOUNDLESS Benevolence of the Deity, that any of his Creatures should, *upon the whole*, be miserable. But I would beg those who seem very fond of this Maxim, as they think it, to consider it well, before they suspend thereon so valuable a thing as the Credit of their Religion: They know it to be a Maxim in Logick, that whatever proves too much proves nothing: Now this is the very Case with respect to their Principle; which suffered to go on, will naturally proceed to this Conclusion, contrary to their own Sense and woful Experience, That there neither is, or could ever possibly be any Evil in the World. They will find upon a little Observation of their own Ideas, that to say otherwise is no less absurd, than to affirm that what is absolutely White has yet a Mixture of Black in it, or any other Contradiction whatsoever. Nor is there any avoiding the foregoing Conclusion, but by taking up with one or other of the following, *viz.* That the Evil which is in the World was absolutely unavoidable, not to be prevented by the Divine Power itself; or, That the Goodness of God is altogether different from that which we have a Notion of.



**Religion:** This was that of *the two Principles*, now commonly known by the Name of the *Manichean Scheme*. Our Author has given us a Summary of it, as well as the History of its Birth and Progress. It never obtained, he tells us, either amongst the *Greeks* or *Romans*. The former of these People, however, who had as lively a Sense as any, of the Difficulties attending this Point, had their own peculiar Hypotheses to account for the Origin of Evil; which are here likewise briefly mentioned.

In Default of Revelation, our Author thinks there was no Hypothesis whereby the Existence of Evil could be accounted for better than by that of the two Principles; and he justifies this Opinion by a Detail of all the Phænomena which seemed to imply a malevolent Cause; and by shewing how naturally they lead every Understanding, ignorant of the History of the Fall, to the Conclusion drawn from them by the unenlighten'd *Barbaric Philosophers*.

In the eighth Chapter our Author demonstrates the *Grecian Arts and Literature* to have been borrowed from the *Barbarians*. Tho' this derogates from the vain Pretensions of the *Greeks* to the Honour of being the original Inventors of all these things, yet they must be allowed the Merit of improving to the utmost Perfection whatsoever they derived from others, and of concentring in themselves the respective Sciences of several Nations. This Point being fully discussed, our Author proceeds to the History of the *Greek Philosophy*, of which he distinguishes two Ages, that of the Sects, and that which preceded the Establishment of any: In this, which is the first in Order, the Poets were the sole Philosophers, who not only wrote all in Verse, but couch'd all their Doctrines under a Diversity of amusing Fables. These poetical Sages had the Title likewise of Divine, and sometimes the more honourable one of Prophet, which in the first Ages denoted those who were authorised by the State to teach the Populace, and to whom the Charge of registering remarkable Events

was committed. Some have supposed that the *Greeks* regarded the fabulous Philosophy in no other Light than we do our Romances, and went into that Taste merely for the pleasing their Imaginations: But our Author has deduced it from other Causes, and shews that People to have given into it for Reasons which appeared to them very important. One great End of their Mythology was to conceal the more sublime and awful Truths from the Vulgar, lest they should despise and prophane them. The *Greeks* carried their Affectation of Mystery beyond all others; and we here see what Effect this had upon their Theology. We here also see what a Treasure of Morality and Philosophy lay disguis'd under the Veil of their allegorical Representations. Our Author speaks of this Method of philosophizing, and the Authors of it, in Terms of Respect, and favours us with a distinct and entertaining View and Explication of the most noble and lofty Subjects they insisted on.

The ninth Chapter commences the latter of the two Periods of the *Greek* Philosophy, viz. that of the Sects; and the first Part of it is taken up with an Account of the seven celebrated Sages, *Thales*, *Pittacus*, *Bias*, *Solon*, *Gleobule*, *Myson*, and *Chilon*; the Fore-runners of all those great Philosophers, which were afterwards both the Admiration and Ornaments of *Greece*. Our Author has taken some Pains to inform us of the Occasion of appropriating to them only this illustrious Title, and of the Ideas the Ancients had of Wisdom and Folly, and then draws up the respective Elogies of the Persons now mentioned, to whom they attributed the former of these Qualities in so eminent a Degree. The Chapter closes with some Reflections, which will enable us to form a just Estimate of their Doctrines, and a true Notion of their Stile, and their Manner of teaching.

In the tenth and last Chapter of this Volume our Author has given us the Memoirs and Characters of three other Wise Men, who are generally rank'd after the above-mentioned, viz. *Anacharsis* the *Scythian*,



*Epimenides* of *Crete*, and *Pherecides*. He here passes a Judgment upon several Letters which have been published to the World under the Names of these Philosophers, and pronounces them altogether spurious. *Pherecides* was a Person of very great Abilities, and a most indefatigable Student. It redounds vastly to his Honour, that he was the first who introduced the Belief of the Soul's Immortality into *Greece*: We have here a Detail of the Opinions entertained by the *Greeks*, the *Romans*, and the *Egyptians* concerning it. Towards the Close of the Chapter we have some very curious Reflections on the Incertitude of the Ancients with respect to this weighty and momentous Point. Our Author then lays down four Propositions, which must necessarily be premised to the Proof of it: these, he says, were never perfectly explained till *Descartes* set forth his Meditations; and they have, since that Time, been further illustrated by several of his Disciples. Before that Philosopher reflected an unparallel'd Light upon this abstruse Subject, even those who had recourse to Revelation had no just Conception of the Distinction between an extended and a thinking Substance: for want of which they were easily liable to great Errors and Deceptions. The Ecclesiastical Writers of the fourth Century are represented by *St. Jerom* as entertaining a Variety of false and absurd Ideas of the Soul's Spirituality. He speaks of them in a Letter which he wrote about the Year 411, and therein he mentions a Tenet which was espoused by a great Part of the *Western Church*, and which was in vogue till the Time of the *Lateran Council*: This was that of the Traduction of Souls; the Defenders of which pretended thereby to account for original Sin, and answer the Objection of those, who demanded how a Spirit, created of God pure and immaculate, in order to animate a Body, could immediately, upon its Conjunction with Flesh, become criminal. With the Difficulties about the *Origin* of the Soul, owing to an Ignorance of its Nature, others, our Author says,



says, were connected about the Manner of its acting. He has given us the Sentiments of *Plato* with regard to this Question, and has pointed out their Foible: He then brings into View an opposite Hypothesis; and at the Conclusion of all shews us the Perplexities with which that also is embarrassed: "Either God is  
 " the Cause of human Actions, in which Case there  
 " can be no such thing as Liberty; or the future Vo-  
 " litions of a Will not under an immediate divine In-  
 " fluence cannot possibly be foreknown; and in this  
 " Case Man is a free Agent, but the divine Prescience  
 " is destroyed." Reason is at a *Non plus* on both Sides, and encounters Thorns and Briars that are unfurmoutable, till Faith comes to its Assistance; and then, as he will have it, all Opposition gives place, and it obtains an easy and compleat Victory.

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## A R T I C L E XXXVII.

*Some farther Queries relating to the controversy between Dr. Pemberton and Philalethes Cantabrigiensis.*

*By a Friend to Truth and Plain-dealing.*

Query 1. **W**Hether the second and fourth suppositions in the interpretation of Sir Isaac Newton's Lemma given by *Philalethes Cantabrigiensis*, in the *Republick of Letters* for November 1735, pag. 371, were not expressed in the following words?

2. *During some finite time, that either happens to be determined in any particular case, or else may be proposed and assumed at pleasure,*

4. *Before the end of THAT finite time.*

Query 2. Whether these two suppositions, in the example brought by *Philalethes*, *Ibid.* pag. 372, to illustrate his interpretation, were not expressed as follows?

A a 2

2. Du-

2. *During an HOUR,*

4. *Before the end of THE HOUR.*

Query 3. Whether it be not plain, that the time intended by *Philaethes* in the fourth supposition, is the very same with the time intended in the second supposition?

Query 4. Whether the words, (*but not in a finite time, as it ought to do by the fourth supposition.*) *Ibid* pag. 375. lin. 24. have not manifestly the same meaning, as if it had been said, *but not in a finite time, that either happens to be determined in any particular case, or else may be proposed and assumed at pleasure?*

Query 5. Whether there be any *false proposition* contained in the following words of *Philaethes*? *I agree it will do so; but not in a finite time, as it ought to do by the fourth supposition.*

Query 6. What was Dr. *Pemberton's* inducement to quote the passage thus? *I agree it will do so; but not in a finite time.*

Query 7. Was it not his design to impute a *false proposition* to *Philaethes*, in order afterwards to *censure* him for it?

Query 8. Is it not an easy matter to find false propositions in *Euclid*, by the same method as the *Doctor* has here taken with *Philaethes*?

Query 9. How came he to think the words, *as it ought to do by the fourth supposition*, to be no part of *Philaethes's* proposition?

Query 10. How was it possible for so judicious a person as Dr. *Pemberton* to imagine, that in those words, *as it ought to do by the fourth supposition*, is any application of the proposition to the point there discussed, more than in the words that went before?

Query 11. If Dr. *Pemberton* did really look upon the word *SOME* as being properly *Philaethes's* translation of *QUOVIS*, how came he to give himself the trouble of answering so great a Dunce?

Query 12. If he looked upon the other words as *subjoined by way of interpretation* to the word *SOME*, what

was

was his design in leaving out those other words, and quoting the word *SOME* naked and alone?

Query 13. Is not the reason given by Dr. *Pemberton* for leaving out those other words, *viz.* that *he looked upon them as subjoined by way of interpretation*, is not this, I say, the very reason, why he ought to have put them in?

Query 14. When may we hope for the true sense of the expression, *tempore quovis finito*, which *Philalethes* so widely mistakes?

Query 15. Will it not be convenient to leave out the word *ILLIUS*, whenever Dr. *Pemberton* shall be pleased to explain Sir *Isaac Newton's Lemma*?

*Whereas in advertising the History of the Works of the Learned for the Month of September, in the publick News-papers, we put the name of Philalethes Cantabrigiensis to certain Queries, we now declare it was done by mistake, and not by any direction from that Gentleman.*

## A R T I C L E XXXVIII.

**I** Have now before me a Work, lately printed at *Dublin*,† which is an Answer to Dr. *TINDAL'S Christianity as old as the Creation*. It is divided into two Parts. In the first, Dr. *Tindal's* Account of the Law of Nature is considered, and his Scheme is shewn to be inconsistent with Reason and with itself, and destructive of the Interests of Virtue, and the Good of Mankind. In the second, the Authority and Usefulness of the Revelation contained in the sacred Writings of the Old and New Testaments is asserted and vindicated, against the Objections and Misrepresentations of that Writer. The Author is Mr. *John Leland*, a Clergyman in the above-mentioned

A a 3 City.

† In two Volumes *Octavo*: the first containing 488, the second 584 Pages: Sold by Mr. *Hett*, at the *Bible* in the *Poultry*.



City. Throughout the whole Treatise we see evident Signatures of considerable Learning, sound Judgment, and a singular Piety: and indeed, as I am well assured by one who long intimately knew him, these are, in an eminent Degree, the Qualities of that Reverend and truly excellent Person to whom we owe it. He is, if I mistake not, a Native of the West Part of *England*, from whence he was carried very young to the Country where he now resides. His Parents were of no great Station in this Life, but of good Repute, esteemed for their Simplicity of Heart, and Sanctity of Behaviour; and were far better pleas'd with the Hopes of a Treasure in Heaven, than desirous of the Emoluments of this inconstant, perishing World. This Son was their Glory and their Joy, and the Admiration of all that were acquainted with him in his Childhood and Youth. He discovered a most serious Frame of Mind, a great Capacity for Learning, a most eager Thirst after Knowledge, and was indefatigable in the Pursuit of it. His Application was so intense, that it needed not the Retirement of a Study, his Meditations could not be disturb'd, nor his Thoughts interrupted by the Conversation of those about him, or by those domestick Occurrences which would have confus'd the Ideas, and marr'd the Studies of most others. He was so far from having the least Inclination to the Amusements usually relished by those of his Years, that it was with great Difficulty he was ever prevailed on to admit of such Diversions, as were judg'd absolutely necessary for the preventing the Ruin of his Constitution by a too studious and sedentary Course of Life. One may easily imagine to what a Height of Science these Talents, and so indefatigable an Employment of them, would raise him; and accordingly, tho' his extraordinary Capacity had not the noble Aids of either of our Universities, the Nurture of *Oxford* or *Cambridge*, his Proficiency in Letters was surprising; his Genius and Industry supplied the Want of those happy Opportunities, and elevated him to a Pitch of Erudition,

that others do not ordinarily arrive to with all the Assistances he wanted: One of the many excellent Fruits of which is the Performance I am now to give an Account of.

The first Part of it consists of 11 Chapters, besides an Introduction and Appendix. In the Introduction our Author has made some very just Remarks on the Spirit and Design of Dr. *Tindal*, and on the Way of reasoning used by him and others of our modern Deists. I cannot enter into the Particulars; but I shall here insert what he says at the Close of them, with respect to the Advantages which he thinks may accrue to our holy Religion by these Gentlemens Attacks of it.

‘ One Effect of them he hopes will be, to put  
 ‘ professed Christians upon more seriously considering  
 ‘ and weighing the Nature and Excellency of it, and  
 ‘ the solid and glorious Evidences whereby it stands  
 ‘ confirm’d; the Consequence of which must be, that  
 ‘ it will be both better understood, and more firmly  
 ‘ believ’d; and those who profess it will have their  
 ‘ Faith fix’d on a more solid Foundation than mere  
 ‘ Education, Custom, and such other Grounds,  
 ‘ which will equally serve a false Religion as the  
 ‘ true.

‘ Another Use of these Attempts against Christi-  
 ‘ anity shou’d be to make Christians, especially Di-  
 ‘ vines, extremely circumspect; when they find that  
 ‘ there is a watchful Enemy ready to take advantage  
 ‘ of every rash unguarded Expression or Concession,  
 ‘ and turn it to the Prejudice of their Faith, and the  
 ‘ Dishonour of their blessed Saviour. Any one that is  
 ‘ acquainted with the Writings of our modern Deists  
 ‘ knows, that a great Part of the Strength of their  
 ‘ Books consists in Citations drawn from the Wri-  
 ‘ tings of Christian Divines; tho’ it must be own’d  
 ‘ that there is often a great deal of Art us’d to misre-  
 ‘ present and pervert their Meaning.

‘ They shou’d also engage us to put a higher Va-  
 ‘ lue on the Christian Religion, consider’d in its pri-



‘ primitive Purity as laid down in the Gospel, when we  
 ‘ see that the most plausible Objections urg’d by Dr.  
 ‘ *Tindal* and other Infidels, are drawn from the Ad-  
 ‘ ditions that have been made to it, and the Corrup-  
 ‘ tions that have been introduc’d in the latter Ages;  
 ‘ and that they are able to say very little against Chri-  
 ‘ stianity itself as deliver’d by Christ and his Apostles,  
 ‘ though we may be sure they have wanted no Incl-  
 ‘ nation to do so.

‘ Finally, when we consider what Advantages the  
 ‘ Enemies of Christianity take from the Corruption  
 ‘ of the Morals of its Professors, as well as from their  
 ‘ Disputes and Contentions, and especially that Spirit  
 ‘ of Bitterness that has too often carried them to re-  
 ‘ vile and persecute one another; this ought to en-  
 ‘ gage all those that have the Interests of it at heart,  
 ‘ to study to adorn it by a holy exemplary Conversa-  
 ‘ tion, and to lay aside their Disputes and Animosi-  
 ‘ ties about lesser Matters, or at least to manage them  
 ‘ without Bitterness, that they may not bring Dis-  
 ‘ grace on the most excellent, and the most kind and  
 ‘ benevolent Institution in the World.

‘ Thus we ought to learn even from our Enemies,  
 ‘ and turn their malicious Attempts to our own Ad-  
 ‘ vantage; and then it is to be hop’d that the Issue of  
 ‘ them will only be the strengthening and promoting  
 ‘ the Interests of that Religion they are designed to  
 ‘ subvert.’

In the first Chapter our Author takes a general Sur-  
 vey of *Dr. Tindal’s Scheme*, and examines the various  
 Senses in which he speaks of the *Law of Nature*. The  
 Design of that Writer, he says, evidently is to prove,  
 ‘ That the Pretence or Belief of external Revelation  
 ‘ has been the unhappy Source of all that Superstiti-  
 ‘ on, which has produc’d such infinite Mischief in  
 ‘ the World; and particularly that the Revelation  
 ‘ suppos’d to be contain’d in the Scriptures, naturally  
 ‘ tends to draw Men off from the Purity and Simpli-  
 ‘ city of the original Law of Nature, and to adulter-  
 ‘ ate it with debasing Mixtures: that therefore the  
 ‘ best



‘ best thing that can be done for the Happiness of  
‘ Mankind, is to engage them to throw off all Reve-  
‘ lation at once, and particularly to lay aside the Au-  
‘ thority of the Scriptures, as Books which natural-  
‘ ly tend to mislead us, and instead thereof to adhere  
‘ to the simple Dictates of Nature: the Law of  
‘ which is so perfect, that nothing can possibly be ad-  
‘ ded to it by any subsequent Revelation; and at the  
‘ same time so clear, that it cannot be made clearer by  
‘ any external Revelation than it is to all Men with-  
‘ out it.’

This supposed Perfection and Perspicuity are the two main Pillars, as our Author says, of Dr. *Tindal's* Scheme; and if either of them fail him, the whole of it falls to the Ground. All he offers for the Support of them is here fairly considered; the Sophistry and Fallacy of his Representations and Arguments on these Heads are plainly detected; and the Necessity and Benefit of a Revelation is shewn to be very consistent with the highest Ideas that can be framed of the Law of Nature.

It is said in the Title of this Work, that Dr. *Tindal's* Scheme is inconsistent with itself, and accordingly our Author evinces it to be so in the latter Part of this Chapter: here follows the Sum of what he offers for that Purpose. ‘ The only universal or stand-  
‘ ing Law which that Writer supposes to be given  
‘ to all Mankind for the Regulation of their Conduct  
‘ is this, That they must act as the Circumstances  
‘ they are in require. And since he also tells us, That  
‘ there is a great Variety of Circumstances; and that  
‘ those are continually changing, as well as for the most  
‘ part unforeseen; and again, That there are numberless  
‘ Circumstances which attend us, and which perpetually  
‘ varying, may make the same Actions, according as  
‘ Men are differently affected by them, good or bad: I  
‘ don't see how he can suppose there are any moral  
‘ Rules or Precepts at all of unchangeable Obligati-  
‘ on; for he asserts that all such Rules have such a  
‘ multitude of Exceptions, that they are of little Use  
‘ when

‘ when applied to particular Cases. Now this seems  
 ‘ no way reconcileable with the Account he at other  
 ‘ times gives of the Law of Nature, as a System of  
 ‘ Principles and moral Precepts which are fix’d and  
 ‘ unalterable, and were so from the Beginning, to  
 ‘ which nothing could ever be added, and in which  
 ‘ nothing could ever be altered, and which is known  
 ‘ to all Mankind, and of which any standing Reve-  
 ‘ lation can only be a Transcript. But here he seems  
 ‘ to destroy this Scheme; the only standing Rule he  
 ‘ supposes, is not a System of Principles or moral Pre-  
 ‘ cepts, but only this general Rule, That we must  
 ‘ act as the Circumstances we are in point to be our  
 ‘ Duty. And into this general *Standing Law*, as he  
 ‘ terms it, he seems to resolve the whole Law of  
 ‘ Nature, that Law which he supposes to be abso-  
 ‘ lutely perfect and immutable. So that, properly  
 ‘ speaking, when he talks of the Immutability of the  
 ‘ Law of Nature, he only means that this Rule or  
 ‘ Law is immutable, (and nothing else.) That we  
 ‘ must act according to the Circumstances we are in.  
 ‘ And as he supposes these Circumstances to be very  
 ‘ various, and continually changing, as well as for  
 ‘ the most part unforeseen; so he must also suppose  
 ‘ that our Duties are continually varying, and that  
 ‘ there are no fixed unchangeable Rules of Morality  
 ‘ at all.’

Our Author closes this Chapter with a brief and  
 general Delineation of the Law of Nature after his  
 own Ideas of it, and manifests the Harmony and Ac-  
 cord there is between it and the Scripture Revela-  
 tion.

The second Chapter consists of *Reflections on the*  
*vast Extent Dr. Tindal assigns to the Law of Nature,*  
*as taking in every thing founded on the Reason and Na-*  
*ture of things.* Here our Author very justly finds fault  
 with that Writer for often expressing himself, as if he  
 thought the Reason and Nature of Things was a Law  
 to God in the same Sense, and in the same Respects,  
 as it is to Creatures. He is not satisfied of the Pro-  
 priety



priety of that Phrase, *the eternal Reason of things*, which is in such mighty Vogue with our modern Infidels, since the things themselves and their Natures, and consequently their mutual Relations and Respects did not exist from Eternity. The only thing, as he apprehends, that can be meant by the eternal Reason of Things, and by its being a Rule to God, is this, 'That the infinite Mind of God eternally comprehends all the Ideas of just and good, of regular and beautiful, in all the possible Connections and Combinations of Things; and that in all his Actions he proceeds according to the most fair and perfect Conceptions of his own Intellect.'

In the following Paragraphs of this Chapter, our Author shews how illy the vast Extent Dr. *Tindal* ascribes to the Law of Nature agrees with an essential Part of his Scheme, *viz.* Its being immediately obvious to every Man's Comprehension. The Law of Nature, or the Reason of Things, which are with him synonymous, do, according to his Account of them, signify 'the Natures of the Things themselves, and the various Relations and Respects they bear to one another, with the Fitnesses arising from them.' If so, says our Author, then 'the Reason of Things is wide and extensive as the whole Compass of universal Nature; it takes in the incomprehensible Nature of God himself, and the Natures and various Relations and Respects of all Beings whatsoever, both to the Deity and to one another.' And will this Author, as he goes on, in good earnest undertake to shew, 'That Man, every Man of the meanest Capacity, even tho' he can't read in his Mother-Tongue, comprehends the whole Extent of Things, the Nature of God himself, and of all other Beings as well as his own, and all the possible Respects of Things, with all the Fitnesses arising from them in every Circumstance?' — And farther on, after fully exposing Dr. *Tindal's* Weakness as to this Point, he says, 'And now I think it appears, that all this Gentleman's magnificent Talk about the absolute



‘ absolute Perfection of the Law of Nature is of little Advantage to his main Design, which is to prove that there can be no Place nor Use for an external Revelation ; since the Law of Nature taken in his vast Extent, is perfectly knowable only to God himself. Nor can he ever make this Part of his Scheme answer his Design, except he demonstrates our Understandings to be of equal Extent with infinite Wisdom, and we have an equal Comprehension with God himself of all the Natures of Things throughout the Universe.’

I quote these Passages of our Author to acquaint the Reader with his Manner of reasoning and writing ; and having done so, I shall, to keep this Article within due Bounds, do little more with regard to the ensuing Chapters, than barely recite the Titles of them.

In the third Chapter it is shewn, that the Law given to Mankind at the Beginning was not so absolutely perfect as to forbid, or not admit of any subsequent Revelation. In the fourth it is clearly evinc’d, that besides the moral Precepts of the original Law of Nature, obligatory on all Mankind from the Beginning, God may see fit, for wise Reasons, to appoint positive Precepts, and that these may answer very valuable Ends : And here an Occasion is taken to vindicate the positive Precepts of the Jewish and Christian Religion. The fifth Chapter is an Illustration and Enforcement of the third. It demonstrates, that the Law of Nature is not so clear to all Mankind, as to render an external Revelation useless ; and that even with respect to those Principles and Duties of the Law of Nature, which, absolutely speaking, are discoverable by human Reason, a Revelation may be of great Use, to give a clearer and more certain Knowledge of them than the Bulk of Mankind would have without it. In the sixth it is made to appear with sufficient Evidence, that there are some things of great Importance for us to know, particularly relating to the Methods of our Reconciliation with God when we have offended

fended him, and the Reward to be conferr'd on imperfect Obedience, which cannot be certainly known by the mere Light of Nature without Revelation. In the seventh, eighth and ninth Chapters it is proved, that Dr. *Tindal's* Scheme of Natural Religion is very defective, and that he gives a wrong Account of some of the main Principles and Duties of the Law of Nature. That he deprives this likewise of its highest Sanctions; and that what he advances tends to take off the Impressions of the Fear of God, and to harden Men in their Vices. And that his Scheme is not fitted to answer the Advantages he proposes by it, of delivering Mankind from Superstition and Priestcraft; but that a strict Adherence to the Christian Revelation would have a more powerful Influence this way. The tenth Chapter is an Enquiry into those Passages of the Doctor's Book, wherein he pretends to describe the Religion of a Deist, and to draw a Parallel between that and Christianity; with some further Proofs that his Scheme is inconsistent with itself, and prejudicial to the Interests of Virtue, and to the Good of Mankind. In the eleventh Chapter, which is the last of the first Part of this Work, the Doctor's Pretence of introducing a new and glorious Face of things is examined. His Doctrine of Sincerity (as he manages it) is manifested to be of small Comfort or Advantage, leaving little room for any Man, the Deists not excepted, to hope for the divine Favour and Acceptance. His Proposal for an universal Indifferency to all Religion, as the only Remedy against Persecution; and the Charge of Persecution he advances against the Advocates for Revelation are turn'd upon himself. The Conclusion is a brief Representation of the pernicious Tendency and manifold Inconsistencies of his Doctrine. The Appendix to this Part determines, Whether and how far we are oblig'd by the Laws of Nature to believe things above Reason?



Our Author's Discussion of this Question deserves to be taken notice of. In treating thereof he enquires, *First*, Whether there are Things above our Understanding? And, *Secondly*, Whether there are Propositions relating to such Things which we are obliged by the Religion or Law of Nature to believe? That there are Things, certain in themselves, which transcend our present Comprehension, is, as he says, evident; and this he proves by a Chain of clear, nervous, and undeniable Reasoning; and he sets forth in very lively and proper Expressions the Vanity of Dr. *Tindal*, who all along talks as if the Case were quite otherwise, and there was nothing in the whole Compass of Nature or Providence, of which he was not able to frame adequate Conceptions: "I cannot, says he, imagine to myself a more ridiculous Sight, than a poor sorry Creature who is puzzled with every thing about him, who knows not how his own Body and Soul are united, or how he himself moves, and sees, and feels, or the manner in which his own Memory, Imagination, &c. operate; yet pretending to so vast a Comprehension, as to be a proper Judge in all Cases of the Nature and Ways of God himself, and the Grounds of the divine Proceedings; so that he will not allow any thing to be just or wise, except he can clearly discern it to be so, or that there can be a Reason for any thing, if he does not perceive it." This, as he says, is a sort of Conduct towards the most wise and righteous Governor of the World absolutely disagreeable to the Law of Nature itself.

And now as to the second Enquiry, *viz.* Whether we are under any Obligation to believe any Propositions concerning Things that transcend our Apprehension? He says, it may easily be shewn, that we are in some Cases as much bound to believe Propositions concerning Things of this kind, as concerning any Things whatsoever; and that in such Cases not to believe them, merely because of the Difficulties attending them, which we are not able to account for, is  
contrary



contrary to the Law of Nature, Dr. *Tindal* himself being Judge; for the Law of Nature is, in his Account, ‘*the Belief of the Existence of a God, and the Sense and Practice of those Duties which result from the Knowledge we by our Reason have of God and his Perfections, and of ourselves and our own Imperfections.*’ Now, as our Author argues, if the Religion of Nature includes the Belief of the Existence of God, and of his Perfections, then it includes the Belief of Things above our Reason. This he illustrates and confirms by some particular Instances.

Thus, it is an Article of natural Religion, and which we are bound to believe, that God is eternal; yet when we set ourselves to conceive Eternity, we are soon confounded; and, whatever Hypothesis we chuse, meet with inexplicable Difficulties. And the same may be said with respect to the Omnipotence, the Immensity, and Prescience of the Deity. And with regard to the Methods of divine Providence, we are under the like Dilemma’s. It is certain in Fact, that God permits Sin and Misery. Nay, Dr. *Tindal* believes that God made human Nature with an original Foible or Weakness, that renders them liable to be practised on, and in all Ages exposes them an easy Prey to Impostors. It is also obvious, that tho’ he be the common Parent of all Men, yet he remarkably distinguishes some from others, and affords them much greater Advantages for their Improvement in Knowledge and Virtue, and consequently in Happiness. Now, most certainly, the Ends and Reasons of these Dispensations we are unable to account for, and therefore they may be justly said to be Things above our Comprehension: Yet there are Propositions relating to these Things that we are bound to believe; as for Instance, That God’s permitting Sin and Misery, and his giving some of the human Race much greater Advantages for Virtue and Happiness than others, are most wise, just, and reasonable. This is a Duty the Law of Nature indispensably requires in such short-sighted imperfect Creatures as we are, towards the supreme  
and

and infinitely perfect Being. — This is an Abstract of what our Author has offered at large upon this Query. He pays a candid Regard to whatever the Doctor has said on the opposite side of the Question; and having with great Energy deliver'd his own Opinions, he shuts up this Part of his Discourse with an impartial Confutation of his Adversary's.

I shall now lay before the Reader a Summary of the Second Part or Volume of this excellent Performance. It is divided into 16 Chapters. In the First, Second, and Third, we have several Considerations concerning Revelation in general, with a View of those Proofs and Evidences which we may reasonably expect to attend it. Dr. *Tindal's* Objections upon this Head are reduc'd into some Order, and distinctly reply'd to. It is shewn, in Opposition to them, that Reason and Revelation are not inconsistent with, or destructive of one another; that we have the highest Assurance we can properly desire, that the Witnesses and first Publishers of the Facts recorded in the Old and New Testaments were neither imposed on themselves with regard to them, nor had a Design to deceive others; nor indeed, as Things were circumstanced, had it in their Power to do so. That Miracles are very far from being uncertain or needless Attestations of a Revelation. That there are certain Characteristicks whereby true Miracles may be distinguish'd from those pretended to be wrought by Impostors, or the Agency of evil Spirits; and that those Characters are obvious in the Miracles wrought in favour of the Mosaic and Christian Dispensations.

In the Fourth, Fifth, and Sixth Chapters, our Author makes it appear, that we have all the Evidence that can reasonably be required, to assure us, that the Revelation contain'd in the holy Scriptures, with the main Facts and Attestations by which it was originally confirm'd and establish'd, is transmitted to us with such a degree of Purity and Authenticity as may safely be depended on. This is in the first place particularly evinc'd with regard to the *Jewish* Institution.

The



The Authority and Integrity of the sacred Records of the New Testament are afterwards asserted and vindicated against all Dr. *Tindal's* Exceptions; and we are convinced that they are the genuine Transcripts of the original Writings which we now possess, and that they carry in them the strongest internal Evidences of a divine Communication; and the Truth of the Facts therein related is demonstrated from the speedy and general Propagation of the Doctrines thereof at their first Promulgation.

The Seventh Chapter is an Examination of Dr. *Tindal's* Objections against Scripture, drawn from the intrinsick Nature of the Revelation therein contain'd, and the Manner of its Communication. And here his Attempt to prove that it is ambiguous and obscure; his general Argument from the Ambiguity and Uncertainty of Words, to shew that we are not to be govern'd by Words, but Things; and what he offers concerning the Scriptures having been indited in dead Languages, and the Translations not being to be depended on, are fairly considered and refuted; and it is evinc'd, that many of his Cavils are such, as would appear intolerable if they were levell'd against any human Composition.

The Eighth, Ninth, Tenth, and Eleventh Chapters, more especially relate to the Stile of Scripture, and the inspired Writers Manner of expressing themselves. It is shewn, that many of the Difficulties which Dr. *Tindal* pretends to be peculiar to Scripture, are common to all Writings; and that others of them are such, as every Reader may overcome, who carefully compares the Scripture with itself. His Argument against the Perspicuity of Scripture, from the Parables and proverbial Phrases of our blessed Saviour, is overthrown; and it is made out, that several of those Passages which he censures as dark, and apt to mislead, are so noble and excellent, that a Critick of any Candor would have pronounc'd them worthy of Admiration. His Objections against the Precepts of the Gospel, drawn from their being deliver'd in a loose, ge-



neral, and undetermin'd manner, are carefully weigh'd, and found light and trifling; and the Rules he himself proposes for the Direction of the Vulgar, are manifested to be far more general and indeterminate. His Argument against the Plainness of Scripture, from the Divisions there are among Christians about the Sense of it, is invalidated; and his Pretence that this would infer the Necessity of an infallible Guide, is subverted. The Passages of holy Writ, which in his Account tend to lead the Vulgar into wrong Apprehensions of the Deity, are maturely consider'd; and it is demonstrated, that the Scripture itself sufficiently secures every honest and attentive Reader from wrong Notions of the Almighty; and that there is not the least necessity for putting a Constraint and Force upon it to render it agreeable to Reason.

In the Twelfth Chapter those Instances are fairly scrutiniz'd, whereby Dr. *Tindal* pretends to prove, that there are Things either commanded or approv'd of in the Scripture, which tend to enervate the Force of the Precepts of the Second Table. In the Thirteenth, his Endeavours to shew a Contrast between the Spirit of the Old and the New Testament, are fully obviated. In the Fourteenth, the *Mosaick* Account of Man's original Dignity, and the Fall, are vindicated against his Exceptions. In the Fifteenth, the mediatorial Scheme exhibited in the Gospel, is finely represented and justified. And in the Sixteenth, and last of the whole Performance, the Objections against the Christian Revelation, drawn from its not having been equally given to all Mankind, and at all Times; and from the flagrant Corruptions of Christians, are satisfactorily answer'd.

ART I.

## ARTICLE XXXIX.

*An Historico-Geographical Description of the North and Eastern Parts of Europe and Asia; but more particularly of Russia, Siberia, and Great Tartary, both in their ancient and modern State; together with an entire new Polyglot-Table of the Dialects of 32 Tartarian Nations, and a Vocabulary of the Kalmuck-Mungalian Tongue: As also a large and accurate Map of those Countries; and Variety of Cuts, representing Asiatick-Scythian Antiquities. Written originally in High German by Mr. Philip John von Strahlenberg, a Swedish Officer, thirteen Years Captive in those Parts. Now faithfully translated into English. London: Printed for W. Innys and R. Manby, at the West-End of St. Paul's. 1738. Quarto. Pag. 463, besides Cuts, a Preface, &c.*

**T**HIS Work is very proper to gratify those, whose Curiosity leads them to enquire either into the early or modern State of the Countries it treats of, concerning which we had few authentick Accounts published; and none has appeared before this in our Language, from whence we could receive any tolerable Information as to several of the most entertaining Particulars that our Author has related. To Geographers, Linguists, and Antiquarians, it must be especially welcome; as it settles the true Situation of Countries and Cities, which have heretofore been greatly mistaken and misrepresented; as it leads to the Knowledge of such a Diversity of strange Languages, and the Etymology of an Infinity of Names of Persons and Places, and as it exhibits a great Variety of Antiquities, not merely amusing, but of Use also for illustrating the old *Scythian* History.



A considerable Part of this Volume goes under the Name of an Introduction; the first Section of which consists of a great many miscellaneous Hints, relating to the Nature of this Undertaking, the Manner in which it is executed, to the Names, Situation and Distances of remarkable Places; with many other Points, the Recital whereof would be tedious.

In the second Section our Author distinguishes the *Northern* and *Eastern* Parts of *Europe* and *Asia* into two principal Parts. He determines the Boundaries of the *Russian* Empire. Fixes the Longitude and Latitude thereof. Gives a Character of some who have wrote of it. Sets forth the Motives that engaged him to make a Description of it a Part of his Work, contrary to his original Intention. Animadverts on some Articles in *Hubner's Staat's* and *Zeitung's* Lexicon. Acquaints us with the Impediments he met with in compiling his Account of *Russia*. Informs us what those Manuscripts were which the late Czar sent to the *Academy of Sciences at Paris*; and what that Monarch said to M. de L'Isle of a Whirlpool in the *Caspian* Sea.

In the third Section he first describes the lesser and greater *Tartary*. *Tartary*, he says, including the *European* and *Asiatick* Sides, is distinguished into six Parts; and is in Length about 900 *German* Miles, stretching from the Mouths of the Rivers *Dniester*, *Bugg* and *Dnieper*, on the West Side, to the Empire of *China*, on the East: But if we continue to go on beyond *China*, farther towards the East, through the *Eastern Tartary*, to the Sea of *Japan*, all *Tartary* must then, he says, be computed to be near 1100 *German* Miles in Length. The Breadth, from the 50th, and sometimes 52d Degree of Latitude to the *Black* and *Caspian* Sea, and likewise to *Persia* and *India*, is, in some Places, no more than 100, 200 or 300 of the said Miles. — He afterwards entertains us throughout the Remainder of the Section with a great Variety of Intimations relating to the Extraction and Migration of the *Scythian* and *Tartarian* Nations,



tions, which it is hardly possible to give the Reader an Idea of, otherwise than by transcribing them. Here are some profound Remarks on the Names *Gog* and *Magog*, which perhaps may prove of Service to future Commentators on *Ezekiel* or the *Revelations*.

The fourth Section is almost wholly employed in giving an Account of the Languages of these People. As they are quite separated from all other Nations, and live in the greatest Simplicity, they cannot, as our Author observes, have a fourth Part of the Words which are in the *European* Tongues; for being ignorant of so many thousands of Inventions, Fashions, Instruments, Customs, &c. they can have no Names for them; nor have they indeed for scarce any thing but what Nature produces among them.—We may therefore, as he says, very well suppose, that the Languages, Manners, and Customs, which these *Barbarians* have had from Times immemorial, are not so liable to change as those in our more civilized Countries.

By his Researches into these Languages he thinks he has discovered that the *Turkish* has a greater Affinity with the *German*, *Gothick*, *Geltick*, and *British*; and that there are on both Sides, especially if we take the old *Turkish* or *Tartarian* Language, many hundred Words, which belong neither to *Mechanicks* nor *Metallicks*, not only Nouns but Verbs also that agree together, and come from the same Root: It is therefore, he says, no improbable Assertion, that the *Franks* and the *Turks* were formerly one and the same People. He afterwards gives us a Catalogue of some of these analogous Words, and draws from them a great Number of curious Inferences.

The fifth Section treats of the Division of this Work, which has almost always happened to be by the Number *SIX*: upon which several occasional Remarks are made on the Customs of several Nations, *JEWS*, *PAGANS* and *TARTARS*, to adjust and divide all their Occupations and Concerns according to some certain Number. The Number *SEVEN*, as he says,

was always esteemed sacred by the *Jews*, from whom the *Persians* likewise borrowed it in several Cases. We likewise find many Instances of it in the Customs and Actions of the *Mahometans*. The *Japoneſe* pretend, as he further obſerves, that they proceeded originally from ſeven pure Spirits. As this Number has been eſteemed myſtical by many Nations, ſeveral Writers have made their particular Remarks thereupon; and our Author inſiſts upon the ſuperſtitious Uſe of it among Chriſtians, of which he mentions ſome Inſtances. On the other hand, the Number *Nine* has been eſteemed ſacred with the Pagans, as we here ſee in a Variety of Caſes. The *Ruſſians*, he tells us, are great Admirers of the Number *Ten*; and it is here abundantly proved, that the ancient Inhabitants of *Aſia* had as much Regard to it in their Affairs as the preſent *Kalmucks* and *Mungals*. Our Author next produces ſome peculiar Obſervations of the *Turks* and *Tartars* with regard to the Number *Nine*, which is looked upon as ominous by many Nations, and adds ſome Hints and arithmetical Computations reſpecting the Nature of it. He then ſhews us that the Number *Three* has been eſteemed ſacred by many People in former Times, as it is by the *Tartars* to this Day, eſpecially by the *Kalmucks*, *Mungals*, and *Arintzians*; on which Occaſion he gives us a ſhort Account of the latter. Several Remains of Superſtition, he ſays, with regard to this Number, are found in *Siberia* among the *Mahometan Tartars*; and he ſtarts a Notion of their worſhipping the *Tri-une* God by it without their Knowledge. Towards the Cloſe of the Section we have divers Reflections on the Numbers *Three*, *Six*, and *Nine*, alluding to the Paſſion of our Saviour; as likewise ſome Thoughts of the Number *Six*; and the Reasons why it is made choice of in the Diviſion of this Work.

In the ſixth Section our Author ſettles the Boundaries between the *North* and *Eastern* Parts of *Europe* and *Aſia*, concerning which there has, for a conſiderable Time, been a Diſagreement among Geographers.

He



He describes those that have been fixed by ancient Writers on the River *Pytziora*. He then examines, 1. What Reasons the ancient Geographers had to fix the said Bounds by that River. 2. What induced the Moderns to reject those Bounds, and to assign others farther towards the *East* by the River *Oby*. 3. Whether in these Places such Boundaries are not to be found as are immoveable, and, at the same time, more apparent than both the former. To decide this matter he has recourse to ancient Writers, and has collected such Informations as could be gained relating to the former State of the adjacent Countries. He makes it appear that the *Russians* had formerly two great Staples for Commerce; one of which, before *Novogrod* became famous, was near the old City of *Ladoga*, from which Place Trade must have been extended farther over the Lake of the same Name, the *Finnlandian Gulph*, the *Baltick*, and so on to the City of *Wisbay* in *Gothland*. The other Mart was in the Country of *Biarma*, near the City of *Tzordyn*, on the River *Kama*. To which Mart, Trade was carried on from the *Caspian Sea*, and the *East-Indies*, by the *Volga*, *Kama*, and other Rivers that he has mention'd, into the *Scythian* or *Pytziorian Sea*, and so farther along the Sea-shore to *Norway*, and perhaps to the *North Sea*. He proves that this Passage has been, and is yet, in Part, practicable; and he corrects some Mistakes of the Collectors of *Northern Voyages* upon this Subject, as also of some ancient Writers, who have said that the *Caspian* and *Scythian Seas* have a Communication, or who have often confounded them with one another, and regarded them but as one under different Names. He informs us why we have been till lately so unacquainted with the Situation of the Countries here treated of; it is not, he says, because there have been no Persons of Curiosity in *Russia*, the contrary of which he is sure of; but it is a certain political Maxim which prevails there, that has hitherto prevented the publishing any Maps of them; *viz.* That it is inconvenient for the Inhabitants



to talk, much less to write, of any great Matters of State or publick Affairs. Of this he gives the following Evidences: When in the Year 1689, Prince *Galiczin* march'd with an Army to *Crim-Tartary*, one *Rosladin*, a Nobleman, who had a Post therein, kept a Journal, for his own Curiosity. The Prince was no sooner told of it, than he not only imprisoned him, but caused his Journal to be publicly burnt; notwithstanding it was not found to contain any thing, either against the Interest of the State or his Sovereign; but included only such Observations as he had penned down to satisfy his own Curiosity. And if the Prince himself had not been unfortunate soon after, it might have cost this Nobleman his Head. This Maxim, he says, was still prevalent in *Russia* and *Siberia* during his Captivity; so that the *Czar* himself did not know the particular Circumstances of the most remote Parts of his own Dominions. And this Maxim he himself was made sensible of to his great Prejudice: For when in the Year 1715, he had made a Map of *Siberia* and *Tartary*, with great Labour, and would have sent it to a certain Person in *Russia*, who intended to have had it engraved in *Europe*, and had offered him 200 Ducats for it; the then Governor, *Knees Gagarin*, when he had heard of his Design, took it from him. He remarks, that the ancient *Vandals*, *Celts*, *Sclavonians*, *Sarmatians*, &c. cultivated the same Maxims and Politicks; which was the Cause why the *Romans* and *Greeks* were without any particular Knowledge of remote Countries for a considerable Time; and could have no certain Account of them, till they obtained it by some extraordinary Accident, or the Progress of their Wars.

As a farther Confirmation of what he has advanc'd concerning the Course of Commerce from the *Caspian* into the *Scythian* Sea, he says, That on the River *Pytziora*, especially near the aforesaid City of *Tzordin*, many Coins of the ancient *Arabian* *Chalifs* are found in the Tombs, which are there in abundance; and in the Rocks and Cliffs certain Characters

are

are written, or burnt in with an indelible red Colour. There are also, he thinks, in no Part of *Russia* more Ruins of Sconces and Fortresses than in *Great Permia*. In the old *Gothick* Books mention is often made, as he tells us, of the Riches of this Region; where, according to some Writers he quotes, *Solotta Babba*, or the *golden Woman*, was formerly worshipped, and had her Temple on the River *Dwina*; whither many *Scythian* and *Grecian* Merchants resorted, not only on account of Traffick, but for their Devotion also. The Commerce from *South* to *North* having long since ceas'd, either because of the Wars, or for other Reasons, and the Passage afore-mention'd having been in a great measure discontinu'd, and that by Sea being found out, has vastly alter'd the Face of this Country; and becoming inhabited chiefly by wild and *Pagan* Nations, the former Condition of it has been forgotten; and the *Northern* Limits of *Europe* and *Asia* have not been in modern Times so well known as the *Southern*, on the *Tanais*, which have been inhabited by more sociable People.

The latter Part of this Section abounds with Remarks on the *Scythian* and *Tartarian* Mountains and Rivers, and the great difference there is between the Height of the Earth on the *East* and *West* Sides of the former, and the Influence this Circumstance has on the Temper both of the Air and Earth. — The whole Territory of the *Greater Tartary*, he says, shews its extraordinary Elevation plain enough, it being throughout barren, sandy, and without Trees; which is not the Case of *Siberia*, that is lower, and whither the Rivers take their Course, and continually decline towards the *Mare Glaciale*; here the Ground is on the other hand so fenny, that even in Summer there is no travelling but upon the Rivers. There is also a great difference between the Animals, Vegetables and Minerals of the two Sides of these Mountains, or of *Siberia* and *Russia*; for the Rivers in *Russia* produce Salmon, Eels, Craw-fish and Smelts, which those of *Siberia* do not; as these have Muxun, white Salmon,



*&c.* which are not found in those of *Russia*. Pebbles, with which we pave the Streets here in *Europe*, are not to be seen in *Siberia*; but of gray, quarry, and Lime-stones, there are enough; and likewise of transparent Stones of all Colours, which will take a fine Polish, like our *Bristol* Diamonds. So on the West Side of the *Wolga*, and of the abovesaid Mountains, there grow Hazels and Oaks, which are not to be seen in *Siberia*; as on the other hand here are Cedar and Larix Trees; and several Sorts of Shrubs, and dwarf Trees, which are not in *Russia*. In the Woods likewise are Sables, and other Animals; and in the Hills are *Asbestus*, *Mammuts-Teeth*, and several other Minerals, none of which are on the West Side of the said Mountains.

I have now done with that Part of this Volume which goes under the Title of an Introduction. Our Author has added an Appendix, containing *some Observations on Abulgasi Bagadur-Chan's Tartarian History, and to shew how far it agrees with those of European Writers*. It seems that in a *Prodrome* of his, publish'd in the Year 1726, he mention'd a certain *Tartarian* Manuscript, which by his Care had been translated into the *German* Tongue, and out of that into *French*, by a Friend of his, who printed it at *Leyden* in 1726, with the Title of *Histoire Genealogique des Tartars*: This is the Book above-named, and the first *Tartarian* one that has appear'd in *Europe*. It has in it, he says, several good Things, concerning the Migration of Nations, and serving for the Explication of the History of the ancient *Scythians*. The Author of it, he tells us, was born in 1605, beyond the *Caspian Sea*, in *Urgentz*, the Metropolis of *Charasmia*. His Father *Aræp Muhammed Chan*, in 1643, desired the Protection of *Schah Abbas*, King of *Persia*, against his own rebellious Sons. Our *Abulgasi* was 38 Years of Age when he began his Reign. In his Youth he was exposed to various Changes of Fortune and Troubles. His two elder Brothers expell'd their Father out of the Kingdom, to which

*Abulgasi*



*Abulgasi* was so far from consenting, that he follow'd him into *Persia*; and during his Residence there he became acquainted, not only with many learned *Persians*, but likewise with their Writings and Histories. At length, when after the Death of his Father and Brothers he came to the Crown, he enjoy'd Peace and Tranquillity; and being well vers'd in the History of his Country, and Master of the *Persian* and *Kalmuck* Languages, he applied himself with great Diligence to the Study of Genealogy, and the Deduction of the Race of the *Tartarian Chans*, which was his principal View, and wherein he has done better Service to us *Europeans*, than we have had from any other *Turkish* or *Persian* Writer. This Work was carry'd on under a very bad State of Health, to which are to be attributed the *Abruptness* of it, and its too great Conciseness in the Relations of the Actions of those Princes, which many have found fault with.

It has certainly given us some very valuable Informations concerning that famous Conqueror of all *Asia*, *Ogus Chan*; who is regarded by the *Eastern Nations* as the Founder of all the *Turkish*, *Tartarian*, and *Kalmuck Tribes*. From his Line the present *Ottoman* Imperial Family boasts itself to be descended. Some modern Writers imagine him to have been the first King of the *Franks*, and as they have mentioned him under several Names, so they have delivered many improbable Stories relating to him. Whatever becomes of these, he must, as we are here told, have been a very considerable Person in his Time, because his Name is as well known, to this Day, among the *Tartars*, as those of *Alexander the Great* and *Julius Cæsar* are with us. There have been others who have supposed this *Ogus Chan* to have been the same Person with *Madyes*, so renowned in the *Scythian Records*; Our Author examines into the Grounds of this Conjecture, and seems pretty well satisfied therewith.

This is the Sum of what our Author insists upon in the first three Paragraphs of the Appendix to the Introduction; the following ones, to the End, are employed in pointing out the Agreement there is between the *Tartarian* Historian *Abulgasi*, and *Johannes Magnus*, a *Swedish* Bishop and Writer, whom our Author owns to have but an ill Character among the Learned for his Inaccuracy. It is not to be presumed, he says, that his Writings came to the Hands of this *Tartarian* Writer; but we may rather suppose that their Harmony proceeds from this, either that *Job. Magnus* grounded some Parts of his History upon *Justin*, *Strabo*, and others, who took their Accounts from *Megasthenes*, a Priest in *Persia* a little earlier than the Time of *Alexander* the Great; and the Fragments of this *Megasthenes* being still in *Persia*, our *Tartar* may likewise have taken his History thence; or *Job. Magnus* must have found some anonymous Writings in *Rome*, which he has applied to certain Cases and Circumstances of his History: However this be, our Author clearly makes out, that there is a very strict Conformity between them in a Variety of material Instances.

We have now got thro' the least agreeable Part of this Work; that which ensues will afford a Subject much more entertaining, of which I shall give an Account hereafter. I have only to add here, that between the Introduction and the *Histori-Geographical Description*, our Author has thought fit to insert a *Kalmuck-Mungalian Vocabulary* and a *Polyglot-Table*, which he apprehends will be of great Use for the Explication both of what precedes, and what follows them.

## ARTICLE XL.

*Literary News.*

## R I G A.

They have lately printed here a small Volume of Dr. Siegesbeck's, entitled, *Primitiæ Floræ Petropolitanae, sive Catalogus Plantarum tam indigenarum, quam exoticarum, quibus instructus fuit Hortus Medicus Petriburgensis per Annum 1736.* The Publick will see by this Work that all manner of Plants may be rais'd to a wonderful Perfection in the Northern Climates, provided sufficient Care be taken in the Cultivation.

## S T O C K H O L M.

M. Stroemwall, M. A. has publish'd in the Swedish Tongue, *historical and political Remarks on several Mistakes of foreign Writers, in their Accounts of that Kingdom.* This is an Apology in behalf of his Country, against the Misrepresentations of some modern Geographers.

## C O P E N H A G E N.

M. Pontoppidanus has printed a Latin Work in Octavo, wherein he treats of the Relicks both of ancient Paganism and of Popery, which yet discover themselves in the Manners and Language of the Inhabitants of that State; the Title of it is, *Everriculum Fermenti veteris, seu Residuæ in Danico Orbe cum Paganismi tum Papismi reliquiæ, in apricum prolatae.*

## Z U R I C K.

I. They have printed in this City three Tomes of the History of Switzerland, wrote in High-Dutch by M. Lauffer, a Professor in the Univerlity of Bern. The Work will consist of several more Volumes. It bears a favourable Character, and we are told that the

Author



Author had great Advantages for the compiling it. That Part which is already come out, is translated into *French* by *M. de Bochat*.

II. *M. George Martin Raidel*, a Clergyman of *Altorf*, has printed at *Nurenburg* a Treatise entitled, *Commentatio Historico-critica de Cl. Ptolemæi Geographia, ejusque Codicibus tam impressis, quam Manuscriptis. Quarto*. This Gentleman intends to oblige the World very shortly with as complete a Collection as he can procure of the Letters of *Melanchton*.

### H A N O V E R.

*M. Balthasar Mentzer*, principal Chaplain to his *Britannick* Majesty as Elector, is about to publish in *High-Dutch* the Ecclesiastical State of *Great Britain*. It is to make Eight or Ten Volumes in *Octavo*. The Author intends a Subscription, if he cannot readily find a Bookseller willing to undertake it.

### B R U N S W I C K.

I. *M. Noltenius* has put out a Discourse concerning the Funeral Rites practised in this Dutchy, *De Jure Funerum in Ducatu Brunswigenfi*. His Account of them is very particular, and equally curious and entertaining.

II. *Dr. Behrens* had also some Time ago ready for the Press a Treatise on the Diseases of the Intestines, *De Contorsionibus atque Nodis Intestinorum*. These terrible Maladies, so fatal to the Health, and very frequently to the Lives of Men, are here very carefully consider'd, if one may judge by the Specimen which was printed.

### L E I P S I C K.

*M. Christian Gottlieb Eichler*, a Clergyman of this City, has publish'd two Dissertations against the novel Hypotheses of Father *Hardouin*. One is on the *Galilee*, where our Saviour told his Disciples he would go before them after his Resurrection, which the Father

contends to be some Part of the Mount of Olives. The other relates to the Order of our Saviour's Appearances after his Resuscitation.

There have been lately publish'd here several new Pieces, some of which must be very acceptable to the Learned ; as,

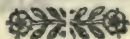
I. *Disceptationes Forenses*, by M. Christian Ulric Grupen, Ecclesiastical Counsellor of the King of Great Britain, and Burgomaster of *Hannover*. He has added to them, Dissertations and Observations on the ancient and modern Tribunals of the Country of *Hannover*, and on some other Subjects which regard both the History of that Electorate and of *Germany* in general.

II. *De Antestatione in Jus Vocantium apud Romanos*: A short, but very ingenious Tract: By M. James Henry Born.

III. *Præparatio ad Analysin Monogrammatum Imperatorum & Regum Germaniæ*. By M. Godfrey Leonard Baudis.

IV. *Commentatio de Solicatione*. By M. Dresig. These, except the first, are academical Exercises, and upon Subjects proper enough to amuse studious Men, who have abundance of Leisure. This last is upon a Topic of no less Importance than the Custom among the Ancients of exposing sometimes their Head, and sometimes their whole Body, to the direct Beams of the Sun. People of robust Constitutions did it for their Pleasure, and those of a weak and infirm Habit practised it for their Health.

V. *Thuringia Sacra, sive Historia Monasteriorum quæ olim in Thuringia floruerunt, in qua eorum Fundatio, Historia abbatum, Fata, Antiquitates, Mutatio, & Interitus, & Res notabiles hætenus ignoratæ, ex Codicibus Manuscriptis, Membranis authenticis, Diplomatis, Monumentis, Lapidibus, Sigillis, & Nummis, Historico & Chronologico Ordine exhibentur*. To all this are added, SAMUELIS REYHERI Monumenta Landgraviorum Thuringiæ & Marchionum Misniæ, aucta & emendata, Numerisque Figuris Æneis & Sigillis adornata.





## MISCELLANEOUS.

1. **A** Compleat Concordance to the Holy Scriptures of the Old and New Testament. In two Parts. To which is added, A Concordance to the Books called Apocrypha. By *Alexander Cruden*, M. A. Printed for Mess. *Midwinter, Betteſworth, Hitch, Pemberton, Clay, Ward, Knapton, Clarke, Longman, Heit, Oswald, Wood, Ware, Cruden*, and *Davidſon*, pr. 15s.

2. **The Army's Regulator: or, The Britiſh Monitor.** Discovering, 1. The frequent Infringements upon his Maſteſty's Articles of War, and Military Acts of Parliament; or the various Enormities in modern Practice.

2. **A Vindication of the Sword.**

3. **How the Government may ſave 40704 l. a Year by Faggots; and conſiderably upwards of 100,000 l. a Year by a juſt Regularity in furniſhing his Maſteſty's Forces with ſufficient Horſe, Arms, Accoutrements, Cloathing, &c.** By *J. Railton*. Printed for *W. Shropſhire in Old-Bondſtreet*; and may be had at the Bookſellers and Pamphlet Shops of *London* and *Weſtmiſter*, pr. 2s. 6d. ſtitch'd, and 3s. bound.

3. **An Introduction of the ancient Greek and Latin Meaſures into Britiſh Poetry.** Attempted in the following Pieces, viz. A Tranſlation of *Virgil's* firſt Eclogue. A Tranſlation of *Virgil's* fourth Eclogue. *Jacob and Rachel*, a Paſtoral. With a Preface in Vindication of the Attempt. Printed for *T. Cooper*, pr. 1s.

4. **High-flown Epiſcopal and Prieſtly Claims freely examin'd**, wherein Church Authority, Confirmation, Abſolution, the Burial of the Dead, the Power of Biſhops to give the Holy Ghoſt, and of Prieſts to forgive Sins, the Conſecration of Churches and Church-yards, and bowing towards the Altar and the Eaſt, are particularly conſider'd. Alſo ſome Remarks on a Book lately publiſh'd, entitled, *Short Inſtructions for them that are preparing for Confirmation, &c.* Printed for *J. Noon*, pr. 6d.

5. **Conſcientious Non-Conformity to every Civil Eſtabliſhment of Religion whatever**, and to the *Engliſh* Eſtabliſhment thereof in particular, conſider'd and defended: or, **A Vindication of the Religious and Political Principles and Worſhip of the Engliſh Proteſtant Diſſenters.** Printed for *J. Noon*, pr. 1s.

6. **A Treatiſe of the Venereal Diſtemper: Containing a Method of curing it without Salivation, Danger, or great Expence.** With two Diſſertations; the firſt on Madneſs from the Bite of mad Creatures; the ſecond on Conſumptions, with a Method of curing them radically. By *Pierre Deſault*, M. D. Printed for *J. Clarke*, pr. 4s.

7. **The Hiſtory of the Revolutions of the Iſland of Corſica**, and of the raiſing of *Theodore I.* to the Throne of that Kingdom. Extracted from ſecret as well as publick Memoirs. Printed for *T. Aſſley*, pr. 1s.

8. **A Diſſertation on the Liberty of the Subject in Great Britain.** Moſt humbly inſcribed to his Royal Highneſs *Frederick Auguſtus*, Prince of *Wales, &c.* Printed for *J. Roberts*, pr. 1s.

9. **An Hiſtorical View of the Court of Exchequer**, and of the King's Revenues there, anſwer'd. By a late Learned Judge. Printed for *T. Waller*, pr. 3s. 6d.

10. **The Miſer's Feaſt: Being the eighth Satire of the ſecond Book of Horace tranſlated.** A Dialogue betwixt the Author and the Poet-Laureat. By *George Ogle*, Eſq;. Printed for *R. Dodſley*, pr. 1s.

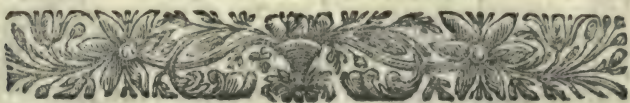
11. **The Tears of the Muſes: In a Conference between Prince Germanicus and a Malecontent Party.** Printed for *T. Ward*, pr. 1s.

## L A W.

12. **The Law and Practice of Fines and Recoveries: Containing, 1. A Definition and Deſcription of the various Sorts of Fines and Recoveries, and the Methods of paſſing them, not only in the common Form, but alſo where they vary, as in London, Cheſter, Lancaſter, the great Sessions of Wales, &c. 2. Plain and eaſy Inſtructions in paſſing through the ſeveral Offices, from the Præcipe to the final Iſſue; with Liſts of the Fees taken at each Office. 3. Rules and Orders of Court relating to the Practice. 4. Caſes adjudg'd in Law and Equity concerning Fines and Recoveries. 5. Some Precedents of this Manner of Conveyancing.** With a Table to the whole. By *R. Manby*, late of *Lincoln's-Inn*, Gent. Printed for *J. Worral*, pr. 5s.

13. **Caſes adjudg'd in the Court of King's-Bench**, from the ſecond Year of *K. William III.* to the End of his Reign. By a late Barrifier of the *Middle-Temple*. Printed for *H. Lintot*.





THE  
HISTORY  
OF THE  
Works of the LEARNED.

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For December 1737.

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ARTICLE XLI.

*Continuation of M. Strahlenberg's Description of  
the North and Eastern Parts of Europe and  
Asia.*

I Have already gone through the introductory Part of this Work.† That which I am now to give an Account of is divided into thirteen Chapters; the first of which treats very largely of the different Names and Denominations of *Russia*, and clears up their Derivations. Tho' this be a dry and unpleasant Subject, yet many of our Author's Observations relating thereto are of great Use towards our Acquaintance with the ancient State and Inhabitants of this vast Empire.

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† In the XXXIXth Article, beginning at the 387th Page of the preceding Number.

The second Chapter opens a more agreeable Prospect. It fixes the Boundaries, Situation and Climate of *Russia*, in general: It discovers the primitive Condition of it: It informs us of some late Attempts to improve its Traffick: It enters a little into its natural History; and finally, it recites the Observations our Author made at *Tobolsky* upon Eclipses, and the Variation of the Compass. He tells us that *Russia*, when it came first under the Sovereignty of a single Person, was not a sixth Part so large as it is at present. He cautions us against depending too much on the common Accounts of Geographers and Travelers, who represent it as very cold, lying in a raw Climate, having longer Winters than Summers, and almost covered with uncultivated Forests. Such indiscriminate Descriptions, he says, must not be looked upon as applicable to the whole Country. Indeed, as he owns, the Northern Provinces, which are situated between the 70th and 60th Degrees of Latitude, and which extend in Length from *West* to *East*, of which he reckons fifteen, are very cold; their Winter eight or nine Months long; are thinly inhabited; most of them full of Woods, Morasses and Mountains, so that very little or no Corn grows there; and the People enjoy not the Benefit and Pleasure of Orchards or Kitchen-Gardens. However, even these are not destitute of several Sorts of Shrubs and wild Fruits, as Strawberries, Raspberries, Blackberries, Juniper-berries, and black and red Currants; and they have also Wild-Fowl, Beasts of Chace, and Fish, in great Plenty. But the Regions which lie between the 60th and 57th Degrees of Latitude, have a milder and better air, are more populous, and have, besides the above-mentioned Fruits, and Store of Game, great Plenty of horned Cattle, Goats, Sheep, and Horses; likewise all Sorts of Fruits, and are not destitute of Corn, and Garden Productions. The Inhabitants are more laborious and comely than those in the *Southern* and more fruitful Countries, and are by their Industry supplied with what Nature has bestowed

ed on the others in greater Plenty. As for those Provinces that lie between the 57<sup>th</sup> and 54<sup>th</sup> Degrees, and extend from *West* to *East*; the Air of them is temperate and wholesome; they bring forth all manner of Fruits and Gardening, as also Corn in abundance. They are encumbered with few Mountains, Forests or Morasses; have many Rivers and Lakes, and all Sorts of Venison, Wild-fowl, and Fish, with much Honey and Cattle; in short, they enjoy every thing but Wine. And then as for the Provinces included between the 54<sup>th</sup> and 48<sup>th</sup> Degrees of Latitude, they have a very warm and temperate Air, and short Winters. The whole Extent of them is flat and even, has little Morass, is well watered, and abounds with Fish. Here are not many Forests, but Venison sufficient. In the Deserts and Plains, very little Snow lies in Winter, it being so exposed to the Wind that it can settle no where; which is the Cause of a multitude of Game coming thither, during that Season, in Search after Food. These Provinces are most populous, bring forth all manner of Fruit, and have Plenty of Grain. Near *Astracan* are Vines, but tho' the Grapes are large and sweet, yet the Wine made from them is not good, (occasioned, as our Author supposes, by the saline Quality of the Soil) neither will it keep: But the Vines that are cultivated farther southward yield a better Wine than those which grow in *Saxony*. And tho', as he says, on the *Crim-Tartarian* and *Kubanian* Borders, several vast Tracts lie uncultivated; yet this is not owing to any Sterility or Deficiency of the Climate, but partly because in Spring the *Wolga* overflows on both Sides, for many Miles together, towards *Astracan*; and partly on account of the Ravages and Inroads the Inhabitants are exposed to from the *Tartars*, who are their Neighbours. There are some other Gifts besides the above-mentioned, which Nature has bestowed on the several Parts of *Russia*, which are taken notice of, when an Account is given of the Mines and Minerals of this Empire.



In the seventh and three following Paragraphs of this Chapter, we have several Particulars relating to the Rivers of *Russia* and *Siberia*. Most of them, our Author says, are navigable. He names the principal of them, and observes what a Conveniency they are to the Inhabitants; not only for their Commerce, and mutual Intercourse; but because, as the Provinces of this Dominion lie in different Climates, if their Crops should fail, in some one or other of them, they may, by means of these Streams, easily be supplied with Bread and Corn from the rest. The late *Czar*, as he tells us, in order to facilitate all these Advantages the more, had formed six Projects for joining these Rivers by Canals, three of which are actually compleated. These, according to his Description of them, are Performances of unspeakable Use, and are Evidences of the enterprizing Genius of that Hero by whom they were executed.

The Rivers of *Siberia*, he says, have many of them, naturally, a Communication with one another; and where they have not, it may be effected with a very small Trouble. There are two Places especially which might, as he remarks, be cut through with an inconsiderable Labour, whereby a great Circuit would be avoided in going to *China*, as well as to *Mungalia*. These Spots being thinly peopled and little visited, is the Reason, he thinks, of their being unminded: and besides, Colonies must be established there, before such a Work as he hints could be undertaken: Perhaps had Providence protracted the Life of *Peter* the Great, who had form'd and conducted so many glorious Designs for the aggrandising of his People, this, which appears so conducive to that Purpose, had e're now been, not only thought of, but finished; or it may be it is reserved for the halcyon Days of that illustrious Heroine, who now sways the *Russian* Sceptre. In short, this mighty Kingdom, our Author says, is so situated, as to be able to carry on a Traffic, by Water and by Land, both within itself and with all the four Parts of the World.

In

In the third Chapter we see the ancient and modern Division of the *Russian* Empire into its several Districts and Provinces. All the Books of Geography our Author has seen, have, he says, been confused and uncertain in their Partitions of it. The ancient Method was to divide it into *Russia* itself, and into the conquered Provinces. *Russia* itself is divided into the *Greater, Lesser, White, Red, and Black*; of these the three former only belong to our Monarchy, the two last being subject to the *Poles*. We have here the Subdivisions of the *Greater, Lesser, and White Russia* into Principalities, and of these into inferior Jurisdictions. The conquered and incorporated Provinces lie partly in *Europe*, and partly in *Asia*. In *Europe* is *Perma Welikie*, or, as we call it, *Great Permia*. This is a large Country, comprehending formerly thirteen Sovereignities: Most of them were conquered by *Wafilius Iwanowitz*, Father of the Tyrant *Ivan Wafiliewitz*: It was in the Reign of *Wafilius Demetrowitz*, A. C. 1343, that the Inhabitants were converted to Christianity, from the Worship of Fire, Water, and the Idol *Solotha-Babba*, or the *Golden Woman*. In *Europe* likewise, belonging to this Division, is the Kingdom of *Casan*, subdued by *Ivan Wafielewitz*, Uncle, as I take it, of the Tyrant of the same Name. He was the first who assumed the Stile of *Czar*, when he was crowned with the Crown of *Casan*, which is yet to be seen in the Treasury at *Moscow*. To this Kingdom appertains the Province of *Casimow*, which was annex'd to it in the Time of the *Tartars*. Again, in this Division are to be comprehended those Countries which *Russia* conquered, in the War with *Sweden*, in *Finland, Livonia, and Ingria*.

In *Asia* are the Kingdoms of *Astracan* and *Siberia*, which formerly were divided into several large Districts, according to the divers Nations inhabiting them, viz. the *Czærcassians, Tartars, Ostiacks, Kal-mucks, Tungusians, Jakubtians, Daurians, &c.*



The late Emperor *Peter* twice altered the Division of the Governments. For at first there were but eight, afterwards there were nine, and at last he made ten of them. The Reason of these Changes was, because the Kingdoms of *Casan* and *Astracan* made originally but one Government; but the Conquests towards *Persia* increasing, it was first divided into two, and finally into three. This Division, our Author says, may be considered, 1. Generally, 2. Particularly, and 3. yet more minutely; and in so doing he employs the greatest Part of this Chapter.

The following one is, An Enquiry into the ancient and modern Rulers of *Russia*, and the Places of their Residence. His Researches into the antique Part of this Subject are curious enough; but the Path he is forc'd to tread is dark and intricate, and he has no certain Guides to direct him. However, he has penetrated so far as to give us a tolerable Idea of what he is in quest of. As for that Part of the Chapter which refers to things of a more recent Date, and is supported by more incontestable Authorities; it enters upon the Memoirs of the Lives and Actions of the later Governors, and the History of some remarkable State Revolutions. These are continued throughout the fifth Chapter, and form a very entertaining Narrative: It contains a Variety of Incidents important and affecting; some of which should be here recited, if I were not desirous of dwelling more particularly on the Transactions of *Peter* the Great, on which our Author has bestowed the sixth Chapter. It is not a regular connected History of him that he here offers us; his Method is peculiar; he sums up what has been said by his Admirers in Vindication or Applause of the several Steps of his Conduct; and then what has been alledg'd in Opposition thereto, by those who have disapprov'd of it, and insist upon its being tyrannical, unjust, and imprudent; in short, he has drawn up a Panegyrick upon, and an Invective against him, founded upon a Number of Facts, grand and illustrious, it may be, in their Nature, but which  
will



will admit of a Contrast in their Representation. Here is an Abstract of what he puts into the Mouths, both of those that extol, and those that condemn him.

It is said by the first, that ‘this Prince was extremely circumspect with regard to every thing he undertook. His great Courage and Intrepidity, whereby he, from his Infancy, overcame all his Enemies, at home and abroad, was evident to the whole World. By his Wars with the *Chinese*, *Turks*, *Swedes*, *Persians*, and *Kalmucks*, he not only acquired great Fame, and surpassed the Glory of all his Ancestors, but he procured considerable Advantages to the whole Empire. He formed an Army according to the Manner of the most polite and experienced Nations. He fitted out Fleets in all the four Seas which border upon *Russia*; the like of which had never been done by any of his Predecessors. And he left a Force behind him, at his Death, not only sufficient for the Defence of his Country, but capable of succouring her Friends and Allies. With great Labour and Foresight he caused many great and strong Fortresses to be raised, after the best and newest Plans, and furnished them with good Artillery and Garrisons; and for the Security of his Fleets made very convenient Harbours.

‘He introduced the liberal Arts and Sciences into his Dominions, and there he cultivated and raised them to some measure of Perfection; where formerly a little Arithmetick was accounted a singular Attainment; a Knowledge of foreign Languages was deemed Heresy; and the Mathematicks, Physics and Astronomy, were reputed Witchcraft. All which he caused his ignorant Subjects to be instructed in, and to enjoy the Benefit of. To this End he travelled over great Part of *Europe*, and not only learned himself what he thought might be beneficial to his Territories, but also obliged the young Nobility to do the like, that they might acquire the Arts and Sciences, as well as inform themselves

‘ of the Maxims of State in other Nations. And  
‘ whereas, before, Foreigners looked open the *Russians*  
‘ to be a *Pagan* and *barbarous* People; and the  
‘ *Russians*, on the other hand, imagined their Country  
‘ was the best, richest, and most fruitful upon the  
‘ Earth, and that all others were Nests of Heathens,  
‘ or, at best, ignorant and obstinate Hereticks, who  
‘ must starve, if not supplied from them with Provi-  
‘ sions; all these false and foolish Ideas were eradicated  
‘ by the Address and Management of this Monarch.

‘ He freed Religion from many superstitious Cere-  
‘ monies that had defiled it; abolished the *Patriarchate*  
‘ which had always been prejudicial to the State;  
‘ and, for the Advancement of true Piety, ordered  
‘ the printing of the Bible, and many other good and  
‘ valuable Books.

‘ His Inclination to Justice was visible by the Laws  
‘ and Institutions he made, in framing of which  
‘ he was so diligent, that he seldom allowed himself  
‘ above four hours Sleep. He made many Extracts  
‘ with his own hands from the best Laws of *Europe*,  
‘ read them often, or caused them to be read to him,  
‘ and to be translated into the *Russian* Tongue, the  
‘ better to judge of the difference, and to proceed ac-  
‘ cordingly. He accustomed himself to walk every  
‘ Day thro’ the Streets, to the end that such of his  
‘ Subjects as were oppressed might have an opportu-  
‘ nity of presenting their Petitions, which he ever  
‘ graciously received, and was no less ready in redres-  
‘ sing their Wrongs. For the Encouragement of  
‘ Trade, which flourished more in his Reign than in  
‘ former times, he built new and large Cities. And  
‘ for the more convenient Transportation of Merchan-  
‘ dise he caused Canals to be cut, and a direct Road to  
‘ be made between the Cities of *Moscow* and *Petersburg*.  
‘ By his great Care in searching for Mines, and en-  
‘ couraging several Manufactures, of which *Russia*  
‘ had formerly little or no Knowledge, he raised his  
‘ Revenues exceedingly, and was thereby enabled du-  
‘ ly to pay his Ministers, Household, and Army.

‘ He

‘ He was generous in rewarding all his faithful and  
‘ loyal Servants, many of whom he raised from mean  
‘ Extraction to Grandeur and Riches. On the con-  
‘ trary, he punished his treacherous and disloyal sub-  
‘ jects, without any Respect of Persons. He had an  
‘ Aversion to such as were negligent, and would not  
‘ apply to, and qualify themselves for useful Employ-  
‘ ments; Examples of which were his first Consort,  
‘ his own Son, and Sisters: without, however, ex-  
‘ ceeding the Bounds of Decency. His Integrity and  
‘ Fidelity to his Friends and Allies, appeared by  
‘ his inviolable Attachment to the King and Repub-  
‘ lick of *Poland*; he would never hearken to any Pro-  
‘ jects detrimental to that Commonwealth. And  
‘ when Proposals were laid before him in Favour of  
‘ the Duke of *Holstein* (his Son in Law) with Regard  
‘ to the Crown of *Sweden*, he is reported to have an-  
‘ swered: *I love my Children, and am obliged to assist*  
‘ *them: But in this Case I must have more Respect to my*  
‘ *former Engagements than to my present Interests.*

‘ As to his personal Disposition he was beneficent,  
‘ friendly, laborious, and without Pride. He would  
‘ accept of Invitations to dine or sup with his Subjects,  
‘ and be satisfied with their usual Table. He would  
‘ speak to high and low, and assist even the meanest as  
‘ much as he could possibly. He valued not the Pomp  
‘ of a Court. He had an Abhorrence of splendid Ap-  
‘ parel. He was so laborious that he would frequent-  
‘ ly visit his Docks and Yards, where Ships were build-  
‘ ing, and with his own Hands perform the Work of  
‘ a common Ship-wright. He was an incomparable  
‘ Turner. And he was so well skilled in Naval, Civil,  
‘ and Military Architecture and Gunnery, that he sur-  
‘ passed many professed Masters.

‘ His last Regulation of the Succession was a  
‘ noble Instance of his Concern for the Welfare of  
‘ his People; for he thereby abolished the Right of  
‘ Primogeniture, to the End that the eldest Princes  
‘ might not, by thinking themselves incontestably se-  
‘ cure of succeeding, nourish a too early Pride, and,  
‘ neglecting



‘ neglecting to improve themselves by Study and Application, endanger the Safety of the whole Empire by their evil Behaviour.’

Let us now turn the Reverse of this Picture, and see what a Figure is there exhibited. The Enemies of the late *Czar*’s Character alledge, in general, that ‘ whilst his Flatterers are fondly pleasing themselves with the Acquisitions, and Extensions of the Borders of *Russia*, they are blind to the far greater Decay of the Empire within.’ And here they reckon as a main Cause of this Misfortune ‘ the irregular Course of Life and Debaucheries into which the *Czar* was plunged in his most early Years, not only to the great Prejudice of the State, but the shortning of his own Days.’ The Steps by which he was led into these wicked Courses are here shewn, and the mischevious Consequences of them are painted in the most strong and affecting Colours: ‘ The eldest Senators, and the great Officers of the Crown remonstrated to his Majesty how prejudicial they must needs be to his Honour, to his Health and to his Government. But this had no other Effect than to irritate him against his faithful Advisers, and drive him to greater Excesses. That these might be the better concealed, he resided at a Sort of Retirement, at some Distance from his usual Court; where he suffered none to approach him without an Express Permission, except his Favourites and Soldiers. All this while he was increasing the number of his Forces. He admitted the most vulgar of the People to his Table, and Familiarity; which increased their Insolence to such a Degree that they even insulted the Nobility. He promoted the most effectual Methods of corrupting the morals of his Subjects, and particularly by encouraging a riotous Celebration of what they call the *Slavlenie*. This is a Custom in *Russia*, where the Priests, at *Christmas* Time, go from House to House, in their respective Parishes, singing Hymns on the Birth of *Christ*, and congratulating the House-keepers on Occasion of

‘ the

‘ the Festival, who are wont to treat them in Return,  
‘ and make them Presents, according to their Abili-  
‘ lity. Some Noblemen and Citizens used to observe  
‘ this sacred Season in somewhat a like manner, visit-  
‘ ing, feasting and presenting one another. The *Czar*  
‘ took it in his Head to do the same. At first he was  
‘ accompanied only by his own Domesticks, among  
‘ whom his Tutor *Satow* represented the Priest as  
‘ Director; and they went into such Houses only where  
‘ they knew they should be welcome. But this Mat-  
‘ ter soon ran a greater Length; for his Majesty per-  
‘ suaded some Senators and other Persons of Distincti-  
‘ on to go with him; and those in their turn invited  
‘ him to their Houses, and treated him.

‘ How innocent soever these Practices might be  
‘ thought at first, they soon degenerated into great  
‘ Indecencies, and occasioned some Reflections upon  
‘ the *Czar’s* Behaviour. To stifle these, he endea-  
‘ voured to engage in his Frolicks as many as he could  
‘ of the *Grandeës*; he therefore invited all his Court-  
‘ tiers, Ministers of State, and Officers of the Army,  
‘ to bear a Part in them. This Company being too  
‘ noble to be headed by a common Priest (which was  
‘ the Character *Satow* represented) it was thought  
‘ proper to give him a Name of more Distinction,  
‘ and to dignify the Assembly by some extraordinary  
‘ Title. *Satow* was thereupon stiled the *Patriarch*  
‘ of *Bacchus*, and under him were appointed twelve  
‘ *Bacchinalian* Archi-episcopal Assistants, who had  
‘ their Priests, and Deacons, Clerks, &c. subservient  
‘ to them; and the whole Fraternity bore the Name  
‘ of *Bacchus’s Ecclesiastical State*. The *Czar’s* Jesters  
‘ were made Masters of the Ceremonies, and Trea-  
‘ surers; Bottles were used instead of Censurs; Wine  
‘ and Brandy supplied the Place of *Holy-water*; and  
‘ *Alms* were distributed with Cudgels &c. This  
‘ goodly Train went from House to House, in Sledges,  
‘ twelve or twenty in each, the Masters of the Cere-  
‘ monies ranked them in Order, with great Clubs in  
‘ their Hands, and if any one committed a Fault,  
‘ especially

‘ especially if he was suspected of being a false Brother, he received the sacerdotal Blessing with the Clubs End. But if Priests or Deacons were guilty of any Error, their Punishment was to drink off a Quart of Malt-spirits.

‘ Thus these Processions caused many sober People to get a Habit of Drunkenness; and some, who were treated in the above-mentioned manner, died the same Night, almost before they could reach their own Habitations. He likewise put the Inhabitants of *Moscow* under such Apprehensions, that no body durst publicly speak any thing against him or his Companions: It was made Capital to cast any Reflections upon his *Czarian* Majesty.—— Prince *Ramodanowski*, who was President of an Inquisition, appointed to enquire into such Offences, with the Title of *Arch-Emperor*, was a Man of a cruel Disposition, and strong Constitution; of the latter he gave Proofs, by drinking Quarts of Brandy, as he did of the former, by hanging, beheading, and torturing several innocent Persons, without Examination. And when he was asked why he tortured such or such a one, his Answer was, he must needs be guilty, or he would not have been imprisoned. The *Czar* coming once when he had just tortured a Man in this manner, and asking him what was his Crime, he gave his Majesty the same Answer; and upon Examination of the Case, the *Czar* found the unhappy Wretch guilty of nothing deserving any such Treatment; and only accused thro’ the Malice of some Neighbours, who pretended he had slandered his Majesty. Yet the Edict whereon these vile Proceedings were founded was not revers’d, but rather strengthened and confirmed. This *Slavlenie* was continued to the *Czar*’s Death. However, for a very weighty Reason, which should rather have been a Motive for its entire Abolition, the Titles of the Officers relating to it were changed, *Satow* had that of *Arch-Pope*, and his twelve Bishops that of *Cardinals*: This so of-

fended



‘ fended all the Roman-Catholick Princes, and, in  
‘ particular, the Emperor of *Germany* and the *Electors*,  
‘ by the silly Application of the Title of *Arch-Em-*  
‘ *peror*; that if they had not been with-held by the  
‘ Situation of their Affairs, they might have exprefs’d  
‘ their Resentments in a Way prejudicial to *Russia*.”

If this were indeed a faithful Representation of *Peter the Great*’s Conduct, it would vastly degrade our Idea of him. He appears here in the Character of a Buffoon rather than a Hero, and looks liker a Tyrant than a Father of his Country. But it would perhaps be an Injustice to the Merit of that illustrious Person, to regard it in any other Light than that of Calumny and Detraction. It is the Voice of Envy and Revenge, and proceeds, it may be, from those only who could not endure his Glory, or who hated to be civilized; who were sottish enough to imagine, that the Disgrace and Ruin of a People must be the Consequence of deviating from the Customs, or even the Barbarity, of their Forefathers. Those who are so liberal of their Reproaches upon the Prince, are no less free in scandalizing his Ministers and Servants. They say, ‘ The Nobility becoming disaffected, and  
‘ alienated from the *Czar*, on account of his Irregularities, absented themselves from the Court: This  
‘ gave the Favourites an Opportunity of obtaining  
‘ the high Posts, and raising the Fortunes of their  
‘ Families and Relations. These Minions were all  
‘ wild and extravagant Youths. They begg’d the  
‘ greatest and most important Offices for their Friends  
‘ and Dependents, from whom, however, they exacted a Retaliation; and finding this Method very  
‘ profitable, they proceeded to sell the Governments  
‘ and Waywodsships to the highest Bidders; the Effect of which was a general Rapine and Oppression.  
‘ The frequent Complaints of the Injured either  
‘ reached not the Ears of the *Czar*, or being prepossess’d by the specious Pretences of those who  
‘ caused them, he was deaf, or rejected them as  
‘ groundless. This encouraged still greater Encroach-  
‘ ments,

ments, and emboldned those Harpies to be more voracious.’

Besides the personal Lewdness of the *Czar*, and the Villany of his Confidents and upstart Ministers, several Steps of his Administration are charged as dishonourable and injurious to the Empire: Such were, His obliging all the Noblemen under thirty to be Foot-Soldiers, Dragoons, or Sailors. His elevating, on the other hand, the very Dregs of the People to the most honourable and important Offices. His adopting the *Turkish* Method of suffering the Grandees to exhaust the Populace, and then making them refund their Robberies into the royal Treasury. His selling the Governments of the Provinces at excessive Rates; thereby forcing the Buyers to pillage the Inhabitants. And accordingly, as it is here set forth, no sooner did they take Possession of their Posts, than they invented many new Stratagems to impoverish the Country, and fill their own Coffers. Among several the following was one: They sent the Commissioners, Clerks, &c. to receive the Contributions, at such times as they knew the Peasants had most Business in the Fields; these poor Wretches were then obliged to sell their Cattle and Corn for half the Value, to satisfy these Cormorants, or make Presents to the Commissioners for a little Respite of Payment: This frequently forced them to sell the poor Remains of their Cattle, and to fly from their House and Home.’

It were endless to recite all the Articles alledg’d in Defamation of this mighty Monarch, who made so conspicuous and bright a Figure in the Annals of the present Century. To those I have mentioned, his Enemies add, ‘The obliging the Nobility to absent themselves from their Estates, whereby they were reduced to Ruin, their Stewards enabled to defraud them of great Part of their Revenues, and Provisions rendred so scarce and dear, as to necessitate an Increase of Taxes. The *Czar*’s endeavouring by all means to render himself absolute, and to degrade  
the



‘ the Senate. His mistrusting and discarding from  
‘ his Confidence Persons of Distinction and Sense, and  
‘ placing his Trust in mean and ignorant Creatures.  
‘ His altering the Custom of his Predecessors, who  
‘ were used to admit the young Lords and Gentry to  
‘ their Levee, where by conversing with wise and  
‘ prudent Men they learnt Wisdom and Virtue; and  
‘ introducing into his Court all the Arts of modern  
‘ Luxury. His obliging the Youth to be sent to  
‘ *Moscow*, and from thence to travel into foreign  
‘ Countries; where no due Care was taken to restrain  
‘ them from Impiety and Lewdness. His forcing the  
‘ Sons of the best Families to do the Duties of Sol-  
‘ diers and common Sailors, to the Corruption of their  
‘ Morals and Behaviour. The transporting of the  
‘ Trade of the Empire from *Arch-angel* to *Peters-*  
‘ *burg*. The promoting of Monopolies, to the great  
‘ Detriment of Commerce. The abolishing of the  
‘ old, and enacting of new Laws, which caused such  
‘ a Confusion among the Judges, that they were at a  
‘ loss in a multitude of Instances how to decree; and  
‘ subjected many to Confiscations, and even capital  
‘ Punishments, for violating the Statutes which they  
‘ understood not the Meaning of. The changing of  
‘ the royal Residence from the Centre of his Domi-  
‘ nions to one of the Extremities of it, from whence  
‘ many and great Inconveniencies ensued; and a pro-  
‘ digious Expence accrued to the Publick. His un-  
‘ dertaking several pernicious Enterprizes, which are  
‘ here enumerated. And his adopting and enforcing  
‘ strange Customs and Fashions, which occasioned  
‘ divers Insurrections and Rebellions,’ whereof a suc-  
‘ cinct Account is here given.

These, our Author says, are the different Opinions  
and Reasonings which he heard in *Moscow*, from *Rus-*  
*sian* Vassals of Credit and Reputation, on both Sides,  
concerning the Life and Reign of *Peter the First*. [I  
mean an Epitome of them; for my room would not  
permit me to transcribe the whole of what he has  
said.] He declares he has here exactly reported them,  
that



that impartial Historians may, for the future, separate the Good from the Bad, and judge rightly of the Achievements of this great Monarch. After his Return from Captivity he shewed these Accounts to some *Russian* Noblemen, and desired their Opinion thereof; upon which, one of them communicated to him several Remarks, especially on those Passages which are in Derogation of the *Czar's* Character: some of these he confirms, others he mitigates and excuses, from some of them he vindicates the Prince, transferring the Censure upon his Ministers, and with respect to others he justifies his Conduct.

After these Animadversions which our Author lays before the Reader, he entertains us with some Particulars concerning that great Personage, of a more private Nature. He tells us, that when he was about five Years of Age, lying asleep on his Mother's knee, in a Coach which passed over a Damm, where there was a Water-fall, the Noise of it awaked him, and the Fright of it threw him into a Fever: and tho' he soon recover'd, yet he retained such a Dread of Water, that he could not bear to see any standing, much less to hear the Sound of any Current, without the utmost Uneasiness. This continuing till he was fourteen Years of Age, both his Mother and Brother *Iwan* were in pain for the Issue, fearing it would prove prejudicial to him, when, soon or late, he should come to the Crown. But Prince *Boris Gallizin*, who was his chief Governor, happily thought of a Method of curing it: He persuaded his Pupil, it being fine Weather, to go with him into the Country, to a Hunting-Match which he had appointed there; but the young *Czar* did not know there was a Brook near the Place. After a little Diversion in Hunting, *Gallizin* said, It is very hot Weather, I wish there was a Brook in the Neighbourhood, I would go in and bathe. The young Prince replied, What! Will you kill yourself? *Boris* answered, I have frequently bathed with your late Father, and nevertheless I am alive still: adding, that it was very wholesome to bathe in hot Weather. The young

*Czar*

*Czar* was surprized, and said, he had heard that People were frequently drowned. *Boris* answered, How can a Man be drowned when the water is not deeper than his Knees? If it please your Majesty, I will send somebody to find out a Brook, and you shall see that it is possible to bathe without drowning. Accordingly he sent a Gentleman of the Bed-chamber, who, being returned, said, that not far from thence there was a Brook. The *Czar* went thither, but approached with Fear and Trembling, and stopped his Horse at a good Distance from the Place. *Boris* sent some Men thither, and ordered them to cross the water forwards and backwards, and then to return, to shew themselves that they were alive. After this the *Czar* ventured to ride nearer. Then Prince *Gallizin* with his Horse crossed the Water himself, and ordered some of his People to alight from their Horses, and go bare-footed through the Water; which the *Czar* admired at, and, at last, had the Courage to go through it himself, with his Horse, to the great Admiration of those who were present. After this Adventure he returned to his Palace well pleased, and told it to his Mother, and his Brother *Iwan*, who hardly could believe it, so great was their Joy.

I thought this Story worth relating, were it only as an Example of the surprising Change that may be made in the Dispositions of Men, and to suggest to others a Method of removing uneasy Antipathies. Our Author tells a second, about an Incident of the like Nature that happened a few Days after the foregoing, which had much the same Effect, and, in Conjunction with the Contrivance of Prince *Gallizin*, absolutely cured the *Czar* of all that Fear and Abhorrence of Water, with which he was before possessed. Another Story our Author tells, at the End of the Chapter, is about the *Czar's* one Day finding an old ruined Boat, built in the *Dutch* Manner, lying in a Stable belonging to the Court. This administered the first occasion of his enquiring into Navigation and Ship-building, for which he afterwards discovered so violent an Inclination, and so great a Capacity.

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In the seventh Chapter Mr *Strahlenberg* takes notice of the Error of certain Writers, who confound the Title of *Great Prince* and *Czar*. He shews what Difference there is between them; and what the Signification is of the word *Zaar*, *Czar* or *Tzar*; he ascertains the Time of the first Assumption of the Stile of *Czar* by the *Russian* Monarchs; and informs us how it came to be converted into that of *Emperor*. Lastly, he gives a brief Description of a very fine Convent, in the Form of an Eagle, built by the late *Czar* on the River *Newa*.

The eight and ninth Chapters contain a very curious account of the Religious and Ecclesiastical Government of *Russia*. Our Author assigns the Reasons why those who have heretofore handled these Subjects have done it but superficially. He distinguishes three principal Classes of Religion. The first is that of the Christian Faith; of which the *Greek* is the chief or national Church. He shews how that was first brought into *Russia*; and he makes it probable, that before the *Russians* were converted from Paganism to Christianity, the Foundation of this was laid in *Russia*, by some other Nations inhabiting those Regions; and that it was propagated by the Grand Princess *Olgha* and her Successors. Next, he enquires who was the first Metropolitan of *Russia*, and then gives us some Memoirs of his Successors to the Year 1699, when the Function became extinct, as it was twenty Years after entirely abolished, to give place to a Synod or spiritual Court, which the *Czar* was pleased to institute in the stead of it: We have here a List or all its Officers.

The tenth Chapter, which is a very short one, is a Computation of the Revenues of the Empire. They amount, as some of the *Russians* pretend, to 20 Millions of *Kopeiks*. Others will not allow the Value of them to have been above 8 millions of Rubles, in the Time of the late *Czar*. The Collection of them was regulated formerly by the Number of Farm-houses; but in 1716 a Poll-Tax was appointed: All



All who are in Service, either in the Army, or of the State, or that belong to the Court and Clergy, from the highest to the lowest, are exempt from paying it.

In the eleventh Chapter our Author entertains us with a View of the *Russian* Forces by Land and Sea. In the Conclusion he relates the Honour that was paid to the above-mentioned Boat, which gave *Czar Peter* the first Hint and Inclination for Ship-building, and was in some Measure the Origin of the *Russian* Fleet: In the Year 1721, after the Peace was concluded with *Sweden*, the *Czar* caused this Boat to be sheathed with Copper, and gilt; and then to be brought from *Moscow* to *Petersburg*, where, on a certain Day appointed, it was, with great Solemnity, launched near his Majesties Summer Palace, and was saluted by all the great and small Vessels then lying at *Petersburg*. Some Days after he went in it to *Cronstadt*, where the Royal Fleet lay; the Boat was steered by the Admiral General, and rowed by two Admirals, and two Vice-admirals; being accompanied by 250 Yatches, and other small Vessels. As soon as it came in sight all the Guns in the Fleet, and on the Fortresses of *Cronstadt* and *Schlott*, were fired; when it came into the middle of the Fleet they were fired the second Time; and a third Time, when it came to Anchor. Every one of these Salutes was answered from the Boat, with three shot out of small silver Guns, as they were likewise by all the Vessels in the *Czar's* Retinue. The same Ceremony was observed on the *Czar's* Return to *Petersberg*, where the Boat was laid up, in the Arsenal, as a Monument to Posterity.

The twelfth Chapter sets before us the several Degrees of Nobility in *Russia*, and adjusts their Rank. Here we have, distinguished into several Classes, 1. Those *Kniefes* or Princes, who are descended from *Wolodimir* the first, and are in high Esteem to this Day. 2. Those foreign Families who for a long Series of Time have been in equal Esteem

with the former. 3. The chief of the Princes who have been created at different Times. Besides those, who are here all named, there are in *Russia* about two hundred Families of Titular *Knieses*, or Princes, of no great Extraction.

The Classes of the inferior Nobility are, 1. Those noble Families, which have long since been reckoned upon a Level with the chief Princes, and have preserved their Esteem even to this Day. 2. Those into which the *Czars* have married, and which have been thereby brought into great Repute. 3. Those which came into Credit, by their Merits, in the Reigns of *Peter I.* and his Father. 4. The foreign Families, which came to high Offices during the Government of the late *Czar*. — There are besides these, a great many other Families of Note in *Russia*, of whose Pedigree, as it is set down in the *Russian Matricula Nobilitatis*, our Author has here given us an Extract.

The thirteenth Chapter, the longest and most amusing of the whole Work, consisting of 134 Pages, treats of the most noted Mercantile and Fair-Towns, as also of the Mines, Minerals, Vegetables, Fossils, Curiosities, Antiquities, Manufactures, Fabricks, &c. in the *Russian* Empire; all which Subjects are digested into alphabetical Order. Many of the Articles are very inviting, and would, I make no Doubt of it, afford the Reader a great deal of Pleasure; but I am to comply with the Limits of this Work, which will allow of my saying very little more than I have already concerning this Performance, or I should have here added a few Paragraphs from what our Author has collected under the Words, *Antiquities, Characters, Cossaks, Graves, Hieroglyphical Figures, Jakuti, Mamatowa-Kost, Medals, Mountain, Moscow, Obelisk*, and some others.

The whole concludes with an Appendix, relating a Journey by Land, from *Siberia* to the Peninsula *Jedso*, performed by a *Russian Petidesetnick*, or Commander of fifty Cossacks, named *Wolodimir Atlassow*. I have only this further Circumstance to mention, viz.  
That

That the Work is throughout illustrated by long and curious Notes, affixed, sometimes by Mr. *Strahlenberg* himself, and sometimes by the English Translator.

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## A R T I C L E XLII.

*Continuation of the Reverend Mr. Broughton's  
Bibliotheca Historico-Sacra.*

**I**N a foregoing Article upon this ingenious and useful Work, I promised the Reader a Specimen of it. But amidst so great a Variety as surrounds me, wheresoever I cast my Eye, I am at a loss what Parts thereof I shall select for that purpose. If I were determined for the most agreeable, I must take the longest; but these, how unwillingly soever, I am obliged to reject, by reason of the Narrowness of my Compass; and the shortest, a very few of which only I can make use of, have each of them their several Recommendations. In order to get rid of this Perplexity I betook myself to an Expedient, which, by confining my Views, made my Choice the easier, and directed me to the four ensuing Particulars:

**AGYRTÆ.** Priests of the Goddess *Cybele*, the same as the *Syrian* Goddess described by *Lucian*; who relates, that the Goddess used to be carried on the Back of an Ass, and that the *Agyrtae*, with the other Attendants of the Goddess, when they came to a Town or Village, stopped the Ass, and one of them, as if seized by a divine Fury, began to play on a Pipe or Flute, and the others threw their *Tiara's* or *Phrygian* Bonnets on the Ground, and slashed and cut themselves with Knives, till the Blood flowed out plentifully; at the Sight of which the People were moved to make Presents and Offerings to the Goddess: some gave Pieces of Money, others dried Figs, others Wine and Cheese, and others Provender for the



Afs. They were also named *Matragyrte*, because they gathered Oblations for the great Mother; and *Menagyrte*, because they made their Collections monthly. They were generally infamous Wretches, and grossly abused the Simplicity of the People. *Lucian* tells us, they had been detected in several abominable Crimes; and, among others, that, having placed the Image of their Goddess one Night in the Temple of another God, they stole a golden Cup, which had been offered to that Deity, and hid it in the Bosom of their Goddess. *St. Austin* describes them as effeminate Fellows, who went up and down *Carthage*, with perfumed Hair, painted Faces, and an effeminate Mein. At *Rome* they carried their Goddess, every Year, in the Month of *April*, to the little River *Almo*, where they washed her, and her Chariot, in the Water.

BLASPHEMY. This Sin (which is an immediate Offence against God, either by ascribing to him any thing unbecoming his Godhead, or by derogating from his Attributes, or by attributing that to the Creature, which is due only to the Creator) was punished among the *Jews*, by Stoning the Offender. *He that blasphemeth the Name of the Lord, shall surely be put to Death, and all the Congregation shall certainly stone him.* After Conviction, the Criminal was led to Execution without the Camp, where the Witnesses were first to lay their Hands upon his Head, in Testimony of the Truth of their Evidence; which Ceremony was peculiar to the Punishment of this Offence: They used at the same Time this Form; Let thy Blood be upon thy own head, which thou hast brought upon thyself by thy own Guilt; after which the Blasphemer was stoned to Death by the whole Congregation. The Sin of Blasphemy incurred the publick Censure of the primitive Christian Church. They distinguished it into three Sorts. I. The Blasphemy of Apostates, whom the heathen Persecutors obliged, not only to deny, but to curse Christ. II. The Blasphemy of Hereticks, and other profane Christians. III. The

III. The Blasphemy against the Holy Ghost. The first Sort we find mentioned in *Pliny*, who, giving *Trajan* an Account of some Christians, whom the Persecutions of his Times had made to apostatize, tells him, they all worshipped his Images, and the Images of all the Gods, and cursed Jesus Christ. And that this was the common Way of renouncing their Religion, appears from the Demand of the Proconsul to *Polycarp*, and *Polycarp's* Answer. He bid him revile Christ: to which *Polycarp* replied; These eighty six Years I have served him, and he never did me any Harm; How then can I blaspheme my King and Saviour? — These Blasphemers, as having added Blasphemy to Apostacy, were reckoned among the Apostates, and punished as such, to the highest Degree of Ecclesiastical Censure.

The second Sort of Blasphemers were such, as made Profession of the Christian Religion, but yet, either by impious Doctrines, or prophane Discourses, derogated from the Majesty and Honour of God, and his holy Religion. This Sense of Blasphemy included every Kind of Heresy; whence the same Punishment the Church had appointed for Heretics, was the Lot of this Kind of Blasphemers. And that in this Notion of Blasphemy they included all impious and prophane Language, appears from *Synefius's* Treatment of *Andronicus*, Governor of *Ptolemais*. He was contented to admonish him for his other Crimes; but, when he added Blasphemy to them, saying, No one should escape his Hands, though he laid hold of the very Foot of Christ, *Synefius* thought it high Time to proceed to Anathema's and Excommunications.

The third Sort of Blasphemy was that against the Holy Ghost: concerning which the Opinions of the Ancients varied. Some applied it to the Sin of lapsing into Idolatry, and Apostacy, and denying Christ in Time of Persecution. Others made it to consist in denying Christ to be God; in which Sense *Hilary* charges the *Arians* with sinning against the Holy Ghost, *Origen* thought, that whoever, after having received

the Gifts of the Holy Ghost by Baptism, afterwards ran into Sin, was guilty of the unpardonable Sin against the Holy Ghost. *Athanasius* refutes this Notion, and delivers his own Opinion in the following manner:

‘ The *Pharisees*, in our Saviour’s Time, and the  
 ‘ *Arians*, in our own, running into the same Mad-  
 ‘ ness, denied the real Word to be incarnate, and a-  
 ‘ scribed the Works of the Godhead to the Devil  
 ‘ and his Angels——they put the Devil in the place  
 ‘ of God——which was the same thing as if they  
 ‘ had said, that the World was made by *Beelzebub*,  
 ‘ that the Sun rose at his Command, and the Stars  
 ‘ moved by his Direction——for this reason Christ  
 ‘ declared their Sin unpardonable, and their Punish-  
 ‘ ment inevitable and eternal.’ St. *Ambrose* likewise  
 defines this Sin to be, a denying the Divinity of  
 Christ. There are others, who make it to consist in  
 denying the Divinity of the Holy Ghost. *Epipha-  
 nius* calls these Blasphemers Fighters against the Holy  
 Ghost. Others again place this Sin in a perverse and  
 malicious ascribing the Operations of the Holy Spirit  
 to the Power of the Devil; and that against express  
 Knowledge and Conviction of Conscience.

That the Ancients did not look upon the Sin a-  
 gainst the Holy Ghost, in the several Kinds of it here  
 mentioned, as absolutely irremissible, or incapable of  
 Pardon, appears from hence, that they did not shut  
 the Door of Repentance against such Offenders; but  
 invited them to repent, and prayed for their Conver-  
 sion, and restored them to Communion, upon their  
 Confession, and Evidences of a true Repentance.  
 Where-ever they speak of it as unpardonable both in  
 this World and the next, they always suppose the  
 Sinner to die in Obduracy, and in Resistance to all  
 the gracious Motions and Operations of the Holy  
 Spirit. Whence it must be concluded, that they did  
 not think the Sin against the Holy Ghost, whatever  
 it was in its own Nature, unpardonable, but only  
 that it becomes so thro’ final Impenitence. Thus  
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the Author of the Book of true and false Repentance, under the Name of St. *Austin*, says, they only sin against the Holy Ghost, who continue impenitent to their Death. And *Bacchiarius*, an *African* Writer about the Time of St. *Austin*, says, this Sin consists in such a Despair of God's Mercy, as makes Men give over all hopes of recovering that State from which they are fallen,

St. *Austin* speaks often of this Crime, and places it in a continued Resistance of the Motions and Graces of the holy Spirit, and persisting in Impenitency to our Death. 'Impenitency is the Blasphemy, which  
' has neither Remission in this World, nor in the  
' World to come: but of this no one can judge so  
' long as a Man continues in this Life. A Man is a  
' Pagan to day; but how knowest thou, but he may  
' become a Christian to morrow? To day he is an  
' unbelieving *Jew*; to morrow he may believe in  
' Christ. To day he is an Heretick; to morrow he  
' may embrace the catholick Truth." Out of this Notion of St. *Austin*, the Schoolmen, according to their usual Chymistry, have extracted five several Species of Blasphemy against the Holy Ghost; viz. Despair, Presumption, final Impenitency, Obstinacy in Sin, and Opposition to the known Truth.

If we consider the Scripture Account of this Sin, nothing can be plainer, than that it is to be understood of the Pharisees imputing the Miracles, wrought by the Power of the HOLY GHOST, to the Power of the DEVIL. Our Lord had just healed one possessed of a Devil; upon which the Pharisees gave this malicious turn to the Miracle; This Fellow doth not cast out Devils, but by *Beelzebub*, the Prince of the Devils. This led our Saviour to discourse of the Sin of Blasphemy, and to tell his Disciples; *Wherefore I say unto you, all Manner of Sin and Blasphemy shall be forgiven unto Men, but the Sin against the Holy Ghost shall not be forgiven unto them.* The Pharisees therefore were the Persons charged with this Sin, and the Sin itself consisted in ascribing what was done by the  
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Finger of God to the Agency of the Devil. And the Reason why our Lord pronounced it unpardonable is plain, because the *Jews*, by withstanding the Evidence of Miracles, resisted the strongest Means of their Conviction. From all which it will follow, that no Person now can be guilty of the Sin against the Holy Ghost, in the Sense in which our Saviour originally intended it; though there may be Sins, which bear a very near resemblance to it.

There is no mention, in the Laws of our *Saxon* Ancestors, of any such Crime as Blasphemy. The Commissioners, appointed to reform the Ecclesiastical Laws, in the Reign of *Edward VI.* made Blasphemers incapable of any Trust or Employment, of being Witnesses in any Court, or to any Will, and of enjoying the Benefit of the Laws. It is likewise punishable by the comon Law, by way of Indictment or Information; because all Reproaches of God, and of the established Religion, tend to the Dissolution of the Government, of which that is a Part: and, for this Offence one *Taylor* (Anno 27. *Car. II.*) was fined 1000 Pound, and set on the Pillory three Times. Denying the Being and Providence of God, and all the Contumelies against Jesus Christ, are in the Eye of the Law Blasphemy, and, as such, punished by Fine, Imprisonment, Pillory, &c. And by a Statute of *William III.* if any Person shall, by writing or speaking, deny any one of the Persons in the Holy Trinity to be God, or assert there are more Gods than one; or shall deny the Christian Religion to be true, or the old and new Testament to be of divine Authority; he shall be incapable of any Office or Employment; and for the second Offence be disabled to sue in any Actions, to be Executor; &c.

A most remarkable Instance of Blasphemy happened in the Reign of Queen *Elizabeth*. One *Hacket* affirmed himself to be anointed King of the Earth by the Holy Ghost, and commanded his two Disciples, *Arbington* and *Coppinger*, to proclaim thro' the Streets  
of



of *London*, that Christ was come to judge the World, and that he might be seen at the House where *Hacket* lodged; and that all who refused to obey him, should destroy each other; and that the Queen shou'd be dethron'd. He was convicted of High-Treason, and at the Place of Execution repeated a Prayer to the following Effect: 'Eternal God, thou knowest  
' me to be the true *Jehovah*, whom thou hast sent:  
' Shew some Miracle from the Clouds to convince  
' these Unbelievers, and free me from my Enemies.  
' If thou refuseth to do this, I will set fire to the  
' Heavens; and pulling thee from thy Throne, will  
' tear thee to pieces with my Hands.' Then turning to the Executioner, he said, Dost thou presume, Wretch, to hang thy King? And lifting up his Eyes, with a furious Regard, to Heaven, he cried, Thou repayest me well for a Kingdom bestowed: I come to take Vengeance on thee.

*EICETÆ*, *Syrian* Monks, who appeared about the Year 830, and taught, that, in order to render Prayer acceptable to God, it was necessary to perform it dancing. They assembled in the Church with the Nuns, and other Women under their Direction; and, taking each other by the Hand, they danced, and sang Praises to God. They authorized their Superstition by the pretended Example of *Moses* and his Sister *Miriam*, who, they said, danced and sung at the Passage over the *Red-Sea*; and by the Example of *David*, who danced before the Ark of God, when it was carried from the House of *Abinadab* to *Jerusalem*. *John Damascenus* wrote against them.

*JANSENISTS*, in *France*, are those who follow the Opinions of *Jansenius*, a Doctor of Divinity of the University of *Louvain*, and Bishop of *Ypres*. In the Year 1640, the two Universities of *Louvain* and *Douay* thought fit to condemn the loose Doctrine of the Jesuits, particularly Father *Molina* and Father *Leonard Celsus*, concerning Grace and Predestination. This having set the Controversy on foot, *Jansenius* opposed to the Doctrine of the Jesuits the Sentiments  
of



of St. *Augustin*, and wrote a Treatise upon Grace, which he entitled *Augustinus*. This Treatise was attacked by the Jesuits, who accused *Jansenius* of maintaining dangerous and heretical Opinions: nor did they stop here, but obtained of Pope *Urban VIII.* in 1642, a formal Condemnation of *Jansenius's* Treatise. The Partisans of *Jansenius* give out that this Bull was spurious, and composed by a Person entirely devoted to the Jesuits.

After the Death of *Urban VIII.* the Affair of *Jansenism* began to be more warmly controverted, and gave Birth to an infinite Number of polemical Writings concerning Grace. What occasioned some Mirth in these Disputes was, the Titles which each Party gave to their Writings. One Writer published the Torch of St. *Augustin*; another found Snuffers for St. *Augustin's* Torch; Father *Veron* composed a Gag for the *Jansenists*, and the like. In the Year 1650, sixty-eight Bishops of *France* subscribed a Letter to Pope *Innocent X.* to obtain of him an Enquiry into, and Condemnation of, the five famous Propositions which follow, extracted from *Jansenius's Augustinus*.

I. Some of God's Commandments are impossible to be kept by the Righteous, even tho' they are willing to observe them.

II. A Man doth never resist inward Grace, in the State of fallen Nature.

III. In order to merit, or not merit, it is not necessary that a Man should have a Liberty free from Necessity. It is sufficient that he hath a Liberty free from Restraint.

IV. The *Semi-Pelagians* were Hereticks, because they asserted the Necessity of an inward preventing Grace for every Action.

V. It is a *Semi-Pelagian* Opinion, to say that Jesus Christ died for all Mankind, without Exception.

In the Year 1652, the Pope appointed a Congregation for examining into the matter relating to Grace. In this Congregation *Jansenius* was condemned, and the Bull of Condemnation published May 31. 1653.

After

After this Publication at *Paris*, the Pulpits were filled with violent Outcries and Alarms against the Heresy of the *Jansenists*. The Year 1656 produced the famous provincial Letters of Mr. *Paschal*, under the Name of *Lewis de Montalte*, against *Messieurs de Port Royal*, who were looked upon as the Bulwork of *Jansenism*. The same Year Pope *Alexander VII.* issued out another Bull, in which he condemned the five Propositions of *Jansenius*. The *Jansenists* affirm, that the five condemned Propositions are not to be found in *Jansenius's* Treatise upon Grace; but that some Enemies of *Jansenius*, having caused them to be printed on a Sheet, inserted them in the Book, and thereby deceived the Pope.

Among the Enemies of the *Jansenists* was a certain Sect of Fanatics, called *Brothers of the Sodality of the blessed Sacrament*. They sprung up at *Caen* in 1659, and gave out that their Smell was so nice, that they could distinguish a *Jansenist* by the very Scent, and that all the Clergy in that City, except two, were *Jansenists*.

At last *Clement* the XIth put an end to the Disputes about *Jansenism* by his Constitution of *July 17. 1705.* in which, after having recited the Constitutions of his Predecessors relation to this Affair, he declares, That, to pay a proper Obedience to the Papal Constitutions concerning the present Question, it is necessary to receive them with a respectful Silence. The Clergy assembled at *Paris* approved and accepted this Bull, on the 21st of *August* the same Year, and no one dared to oppose it.

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## A R T I C L E XLIII.

ANGLIA JUDAICA: or, *The History and Antiquities of the Jews in England, collected from all our Historians, both Printed and Manuscript;*

*manuscript; as also from the Records in the Tower, and other publick Repositories. By D'BLOSSIERS TOVEY, LL. D. and Principal of New-Inn-Hall in Oxford. Oxford: Printed at the Theatre, and are to be sold by James Fletcher, Bookseller in the Turl; and by J. Nourse, at the Lamb without Temple-Bar, in London. 1738. Quarto. Pages 319.*

**W**Hoeever, forgetting the present lamentable Condition of the *Jews*, shall consider that they were heretofore the peculiar Favourites of Heaven, and have still a Promise of being, one Day, restored to those glorious Privileges they forfeited by their perverse Obstinacy and Rebellion; will not, as Dr. *Tovey* says, esteem the smallest Portion of their Story too trivial for Remembrance. As therefore those Authors who have compiled their general History, were either very little acquainted with the particular Circumstances of the *Jews* in *England*, or had not time to dwell upon them; ours, in this Book, lays before us in one View, all such Memorials concerning them, as are at present either scattered in our numerous *Chronicles*, or more widely diffus'd in our voluminous *Records*. I shall here adjoin a very brief Epitome of his Subject; previously advertising the Reader, that what is herein barely mentioned or asserted, stands confirm'd, in the Work itself, by undoubted Testimonies, is more amply related, and is illustrated by a Variety of proper Reflections.

Our Historians, as our Author says, almost unanimously agree, that the *Jews* were first brought over from *Normandy* by *William the Conqueror*. But as to the exact Time, or Manner, of his doing it, they are altogether silent: Excepting that they tell us, it was upon a *pecuniary* Consideration. But *Spelman* is of Opinion, that their Settlement in *England* must have been much earlier; because there is notice taken of them in the Laws of *Edward the Confessor*. And we  
are



are well assured, from their own Historians, that they must have been here some time before the Conquest; and we are as certain, from some Monuments in ours, that they were settled in this Kingdom, even two hundred Years before the *Confessor's* Time.

However, we meet with no Transactions relating to them in our Story, until the Reign of *William Rufus*; who, upon great Presents made him, not only permitted, but encouraged them to enter into solemn Contests with his Bishops, concerning the true Faith; and swearing by the *Face of St. Luke*, that if they got the better in the Dispute, he would turn Jew himself. Accordingly, in his Time, there was a publick Meeting of the chief Leaders on both Sides, in *London*, in which the Christian Clergy had the Victory in Point of Argument, tho' they were not, it seems, without some pious Fear of being foiled. Yet so insolent were the *Jews*, after all was over, knowing what a Friend they had in the King, that they boasted they were overthrown more by *Fraud* than *Force*.—In the City of *Oxford* they were become so very numerous and wealthy, by the Encouragement, as we may suppose, of their royal Patron, and had purchased so many Houses, that the Students were forced to become their Tenants. They were Proprietors of three of the publick Halls, set apart for Learning. Three whole Parishes were called after them, *Old* and *New Jewry*. In one of these they had a *School*, where certain Rabbies instructed, not only their own People, but several of the Christians of the University, in the *Hebrew* Learning and Language. And to add no more, relating to this Reign, they were the Persons whom this wicked King pitch'd upon, to farm and manage the Revenues of vacant Bishopricks.

We hear no more about them, which our Author is greatly surprized at, till the 10th Year of King *Stephen*, that is, forty-five Years after the Death of *Rufus*. And then indeed, he says, the Scene opens again with a most barbarous Crucifixion; said to be committed

committed by them on one *William*, a Boy at *Norwich*. But we have no Particulars of it; and *Dr. To-vey* has Sense enough to doubt if the Fact was ever committed. We have no more Stories concerning them till the *Sixth* of *Henry the Second's* Reign, when we have much such another as the foregoing, and on the same Authority; that is, as *Brompton* relates, that they crucified another Child at *Gloucester*. Yet notwithstanding, they obtained so much Favour from the King, as in the twenty-fourth Year of his Reign to have a Burial Place allow'd them, on the Outside of every City, where they dwelt. But for all this Indulgence of the King's, within two Years after they proceeded to another Crucifixion, which it's pretended they perpetrated, at *Easter*, upon a Boy at *St. Edmund's-bury*. In short, the *Jews* were rich, and the Kings of *England*, in those credulous Days, often wanted their Money; and as some Reason must be alledg'd for fleecing them, what could be a better, than their being found guilty of such horrid Villanies as we have now mention'd? Wherefore, whenever there was a Need of their Wealth, a Tale was trump'd up of a Crucifixion, and that was Warrant enough to prosecute them, and to seize on it. This *Henry* was an Enemy to, and Persecutor of them, under one Colour or another, during his whole Reign.

Upon the Succession of his Son *Richard* to the Throne, the *Jews* desiring by all means to secure his Favour, flocked from all Parts of the Kingdom to his Coronation at *Westminster*; being drest in their best Apparel, and bringing many Presents full worthy of his Acceptance. But it being ridiculously imagined that the Generality of this People were Sorcerers, and might bewitch the King, if they were suffered to be at the Ceremony, Orders were issued out, forbidding any of them, under the severest Penalties, to come near the Palace. But several of them, being overcome by their Curiosity, and persuading themselves, that being Strangers in *London*, they should pass undiscovered, ventured, notwithstanding the Proclamation, to appear

pear at the Solemnity: but being, some how or other, found out by the Officers of the *Abbey*, they were set upon with great Violence, and dragged half-dead out of the Church. The Rumour of which quickly spreading into the City, the Populace, believing they should do the King a Pleasure, immediately broke in to the *Jews* Houses, and, at the same Time murdering every one they could meet with, set them on Fire.

I repeat it, that I do but mention those Facts which our Author copiously enlarges on; and I here once for all add, that I wholly pass over a great many lesser Incidents, in this Abstract, which he insists upon, and which are indeed remarkable enough to demand the Reader's Attention.

Within three Months after this horrible Outrage that we have been speaking of, notwithstanding these unhappy Wretches had supplied the King with large Sums, towards an Expedition he was this Year going upon to the Holy-Land; (and were, there-upon, declared by Proclamation to be under his especial Protection,) several fresh Attacks were made upon them, with Fire and Sword, by the Citizens of *Norwich*, and by the Townsmen of *Stamford* and *St. Edmundsbury*. *Lincoln* was the next Place possessed by this spirit of Barbarity. But as, by this Time, the *Jews* were every where alarmed, and upon their Guard, they retired, as soon as possible, into the King's Fortress, which was connived at by the Governor, and escaped most of them, here, with little Damage. In several other Places were the like Disorders committed; and all our Writers agree about them, that the chief Fomenters of them were Soldiers, and *Pilgrims*; who were going abroad, forsooth, to the *Holy War*, after perpetrating these atrocious Cruelties at Home. There is but one Story more of this Kind which our Author recites, and this is of what passed in *April*, this same Year, at *York*, where a most shocking Tragedy was acted, of which he has given us a very circumstantial Account: the fewest, of the *Jews*,



said to perish therein, were *five* hundred, and they are, by some, reckoned at *fifteen*. The King, who had so lately taken these Victims into his Protection, was highly incensed against the Actors of it; (especially, as by the Methods of their Proceeding he sustained a considerable Damage in his *Exchequer*,) and gave Orders for their Punishment. But the Persons who were actually engaged in the Riot escaped into *Scotland*, and not one of them was ever taken or executed.

During the Absence of this Prince in *Palestine*, we hear of no more plundering of the *Jews*. And what is still more wonderful, though in his Return through *Germany* he was taken Prisoner, which cost the *English* Ecclesiasticks a full fourth of their Revenues to redeem him; yet were not these Folks, as we can any where find, called upon for any Share of the Contribution. Not that they were entirely forgotten: for soon after his Return Home he took their Affairs into his Consideration; and appointed an Inquisition concerning their *Murderers*, and into the Lands and Chattles of the slain, and commanded that they should all be applied to his Use. And in order to know the exact Value of their Estates, that he might always fleece them to the full, he enacted, under severe Penalties, *that all Effects belonging to Jews should be registred*.

Though neither our *Historians* nor *Records* mention the Appointment of such particular Officers in this Reign as *Justices* of the *Jews*, who were solely to attend their Business at the *Exchequer*, yet our Author is sure there were such at this Time, if no sooner; and he here gives us a general Idea of them, which he introduces with an Account of the Method observed by the *Jews* in making and ratifying their legal *Contracts*, as it was settled, according to the Rules of that Court, by the Decrees of several Princes.

*Richard* died upon the sixth of *April* 1199, and was succeeded in the Throne by his Brother *John*; who

who being a crafty Man, and without any Sense of Religion, soon perceived what a rich Harvest might be gathered from the *Jews*, if they were well cultivated; and therefore, in the Beginning of his Reign, used divers Arts to draw them into his Kingdom; from foreign Parts: not only confirming their ancient Privileges, but granting them many new ones. And as they had before their *Justices*, who were to solicit and take particular Care of their Affairs in the King's *Exchequer*; so now he allowed them another Officer from amongst themselves to preside over their religious Concernments, who was to receive his Commission by the King's Patent for Life, and is stiled in the Records both *Presbyter* and *Sacerdos*. The Patent whereby one *Jacob*, probably the first who held it, was confirmed in this new Dignity, is here inserted, couched in very honourable Terms. And to compliment the *Jews* still further in the Person of their *High-Priest*, he granted this *Jacob* a Charter of safe Conduct, in such high Expressions of Love and Respect as are perfectly extraordinary. He stiles him not only *Dilectus* and *Familiaris*, but commands all Persons to be as careful of him as they would of his own Person. And the next Year came out his great Charter of their Privileges, in which he granted not only them, but the *Jews* also of *Normandy*, the utmost Security and Favour. And as a special Encouragement to the *English Jews*, he granted them farther, by another Charter dated the same Day, that all Differences among them, which did not concern the *Pleas* of the *Crown*, should be heard and determined by *themselves*, according to their *own Laws*. The Price of these Charters was 4000 Marks.

Hitherto all Matters went smoothly with them. Great Numbers came daily into *England*; and they flourished extremely. But they began soon, again, to be calumniated, as *Crucifiers* of Children, false Coiners, and Emasculators. The Citizens of *London* abused them in such a Manner, that the King was forced to take publick Notice of it. And, yet, even

he himself made bold, now and then, with the Properties of some particular Persons of them. However, nothing appears, hitherto, of any general Depredations committed against them by the Crown. But the Year after, *viz.* 1210, the eleventh of his Reign, the King began to lay aside his *Mask*, and finding that no *new* Comers made it worth his while to stay any longer, he set at once upon the *whole Convey* which he had drawn into his Net, and commanded all the *Jews*, of both Sexes, throughout *England*, to be imprisoned, till they would make a Discovery of their Wealth; which he appointed Officers to receive in every County. And where there was the least Suspicion of Concealment, or Prevarication, he caused it to be extorted from them by the most cruel Torments.

After four Years Respite, this wicked Prince being in great need of a Supply to carry on the Wars he was engaged in with his *Barons*, the *Jews* were called upon a second time, and such of them confined in Goal as were any ways tardy in their Payments. But after this last Storm was blown over, they met with nothing but fair Weather for two Years; and then the War continuing between the King and his People, the *Barons*, whose Lands had been miserably ravaged by the King's Forces, coming to *London*, made what Reprisals they could upon his *Jews*; ransack'd their Treasures, and demolished all their Houses. Yet altho' this Year prov'd unfortunate to the *Jews* at *London*, it might be reckoned favourable to the *Jews* in general; for within two Months after this Accident, they were acknowledged by the King to be so *considerable* a Body of People, as to deserve some Notice in his *Magna Charta*; an Honour thought proper to be omitted in the new *Great Charter*, which was afterwards published by King Henry the Third. But no sooner hardly was a Peace concluded between *John* and his *Barons*, upon his Grant of the *Magna Charta*, than it was violated by his Infringement of it. The *Barons* therefore were forced



to beg Assistance from the King of *Scotland*; who coming with Forces to *Berwick*, was there overthrown by King *John*: most of his Army being taken Prisoners, and treated very cruelly. But as no *Christians* were willing to be employed in such Variety of Tortures as he inflicted on them, the *Jews*, who dwelt in those Parts, were compelled to be his *Executioners*. And this is the last publick Matter they were disturbed with in his Time. For *John* shortly after died, and was succeeded by his Son *Henry* the Third.

This Prince came to the Throne at *nine* Years of Age, and continued to possess it above *fifty-six*. We shall therefore, our Author says, find the *Jewish* History, in this Reign, containing such Varieties as are proportionable to the Length of it. It began, as his Father's had done, with Indulgences to that People, of which *Dr. Tovey* recites many Instances. But these Encouragements causing fresh Numbers of them to come hither daily from foreign Parts, the Natives soon began to find the Inconvenience of it. For, as the *Jews* understood the Methods of Trade better than our Merchants, and so were able to undersell them, no one cared to buy any thing of a Christian. The *Wardens* of the *Cinque Ports* were therefore prevailed on, by some means or other, to seize some of them at their landing, and to imprison them. The King, upon hearing of it, ordered such as were already imprisoned to be set at Liberty; and commanded the *Wardens*, for the future, in no wise to oppose their landing: yet, as if to gratify his Subjects, he added these Conditions to his Orders, That every *Jew*, upon his first coming ashore, should swear to inroll his Name before the *Justices* of the *Jews*; and that afterwards it should not be lawful for him to depart the Realm, without a special License.

But as the *English* plainly saw, that this was of very little Service to the Nation; and that as long as these *Aliens* continued profitable to the King, there would be no getting rid of them, they apply'd them-

selves for Assistance to the *Clergy*, who seemed willing enough to do them all the Service in their Power. Accordingly *Stephen Langton*, Archbishop of *Canterbury*, set on foot an ecclesiastical Persecution of them. Both he and *Hugo de Welles* published an Injunction, throughout their respective Dioceses, that no Christian should presume to have any Communication with them, or sell them any Provisions, under Pain of Excommunication. The Bishop of *Norwich* seems to have done the same. And it was decreed in a *Provincial Synod*, that *they should keep no Christian Slaves; that they should build no more Synagogues; that they should pay Tythes and Offerings to the Churches; that they should wear a Badge of Distinction; and that they should not presume to enter any Church.*

But tho' the Bishops thought it decent to appear thus openly against the *Jews*, some of the inferior Clergy, it seems, were of another mind. For the Prior of *Dunstable*, much about this Time, granted several of them free Liberty to reside within his *Lordship*, and to enjoy all the Privileges of it, in consideration of the annual Payment of *two silver Spoons*, of twelve *Penny weight* each.

These extraordinary Favours and Encouragements cast a Damp, as the more pious Churchmen alledg'd, upon the true Religion, and gave a Rise to all manner of Impiety; Instances of which are here specified, as are likewise some flagrant ones of the Licentiousness and Ingratitude of the *Jews*. For these they were shortly after chastised as they deserved: For the King quarrelling with his Barons, and being at the same time press'd by some Disturbances in *France*, and hereby in great Want of Money, had recourse to the old Expedient; commanding the *Jews*, without Delay, to pay into his *Exchequer* the full third Part of all their Moveables: and whereas, during the Sunshine of the King's Favour, they had erected a very stately *Synagogue* at *London*, which surpass'd in Magnificence all the Christian Churches, it was taken from them, and consecrated; the King causing it to be dedicated

dedicated to our *Blessed Lady*, and bestowing it on the Brethren of *St. Anthony* of *Vienna*, together with other Buildings adjoining. In the seventeenth of his Reign he imposed a fresh Mulct upon them of 18000 Marks, besides a Poll-Tax. The same Year he erected a HOUSE OF CONVERTS, in the Place now called the *Rolls*, in *Chancery-Lane, London*; which, tho' undoubtedly a very laudable Foundation, could not be regarded by them otherwise than as a wicked Contrivance to waste and weaken their Body: For the declared Intent of it was to encourage *Jews* to embrace the Christian Faith, by the Prospect of a settled and comfortable Maintenance, which they were secure of there, upon their Conversion. Our Author, who in his ample Account of this matter has inserted the *Foundation Charter*, as he discovered it in *Hollingshead*, is of Opinion, that this pious Benefaction of *Henry's* had others of his *Subjects* for an Example: for before this Time, viz. 1213. *Richard*, Prior of *Bermondsey*, built a House against the Wall of the said House of *Bermondsey*, call'd the *Hospital of Converts*, in Honour of *St. Thomas*; and there was another, yet more early, in *Oxford*, which stood behind the *Blue-Boar Inn*, contiguous to the *Jewry*; where such as had been induc'd by the Industry of the *Dominicans* their Neighbours to renounce their Error, were wont to be lodged, and supplied with all manner of Necessaries.

The most remarkable Thing which happened amongst the *Jews* in this Reign, was the famous Trial of *Jacob* of *Norwich*, and his Accomplices, for stealing away and circumcising a Christian Child. Which proved a Case of such Difficulty, that the *Postea* was thought proper to be returned into Parliament; and could not even there be determined; the matter appearing, at last, to be of *spiritual* Cognisance. This Case is very fully set forth by our Author, who has also here copied the whole original *Record* of it. Upon its Dimission from Parliament it came to a fresh Hearing, before *William de Ralegh*, Bishop of *Norwich*; who soon condemned four of the accused to be



drawn at Horses Tails, and hanged. Upon this Occasion the Citizens of *Norwich* fired the *Jews Houses*. It should seem that before this Affair happened, they had behaved very ill in *Northumberland*. For the King, upon Petition of the Inhabitants of *Newcastle*, granted them a Privilege, that no *Jew* should ever reside amongst them. What the particular Offences were, for which this Grant was desired, is no where certified; but, as our Author remarks, that whatever these People's Misdemeanors might be, the *Justices* who were set over them were resolved, one would think, to keep them in countenance. For in the *Plea Rolls*, of the same Year, we meet with several Complaints and Inquisitions, concerning the Bribery and Corruption of three of them. These Things fell out in the nineteenth of *Henry's* Reign; in which Year also was issued, the Royal Proclamation against *Christian Women's* entring into Service with *Jews*. It was directed to the Sheriffs of *Norfolk* and *Suffolk*, with Command to publish it in every City of both Counties. Our Author makes it probable, that the Occasion of this Edict was a foolish Custom, which at this Time prevailed among the *Jews*, of obliging their *Christian Nurses* to milk themselves into a Privy, for three Days after Easter-day; for fear that the Body and Blood of *Jesus Christ*, which all *Christians* were obliged to receive upon that holy Festival; should by Incorporation, be transfused into the Children! In the ensuing Year we find the popular Aversion still continuing; for the Inhabitants of *Southampton* petitioned the King for a like Privilege, with the Men of *Newcastle*; that no *Jew* should dwell amongst them. Which was granted in the same Form; with an Exception of the King's special Order.

The next Year the King, not having his Expectations answered, with regard to a Supply which he demanded of his *Barons*; fell to work upon his *Jewish Mines*, and extracted from them no less than 1000 Marks. It is almost incredible, as our Author truly observes, that such a small Community of People were ever  
able

able to raise such vast Sums, so frequently: yet we may judge of their Wealth in general, by what we know of some Particulars. One *Hamon* a *Jew* of *Hereford* died so rich, but two Years before this last Tax, that *Ursula* his Daughter, and Heir, paid the King 5000 *Marks* for a Relief: though by *Magna Charta*, the Relief of an *Earl's* Son, for a whole County, was settled but at one hundred *Pounds*: of a *Baron's* Heir, for a whole *Barony*, at but one hundred *Marks*: and no more than one hundred *Shillings* was to be paid for the Relief of a *Knights Fee*. And one *Aaron* of *York*, agreed with the King, but a Year after, to pay him the annual Sum of one hundred *Marks*, during his natural Life, to be free from Taxes. Which, considering the different Values of Money, may be equivalent to what the richest Nobleman pays now. Nay, so very great was the Wealth of this Man, that, as he himself solemnly swore, the King had exacted from him, in the Space of seven Years, full 30000 *Marks* of Silver; and that he had paid the *Queen*, over and above, 200 *Marks* of Gold.

To lessen the Odium of these Persecutions, it is not improbable that some common Arts of *bad Government* were made use of, to blacken the *Jews*. For, at this Time, we find several of them were imprisoned at *Oxford*, for forcibly taking away a young *Jew*, who had been converted and baptized. But as it appeared afterwards, they knew nothing of the Matter; and the King commanded them to be released.

The 22d Year of this King affords us nothing, but what is very much for the Honour of the *Jews*; and what affords a warrantable Ground for supposing, that whensoever they have been indiscriminately accused of *false Coining*, or the like Crimes, the Fault was only of some particular Persons, and not of the whole Community. For at this Time they gave the King 100 *Pounds*, that all *Jews*, who by Inquest taken upon the Oath of lawful *Christians* and *Jews*, or in other due manner, should be convicted of *Clipping*, *Robbe-*



ry, or harbouring of *Clippers* or *Robbers*, might be banished out of the Realm, never to return again.

In the three following Years no Accidents happened relating to them of any Consequence. Our Author therefore passes them over; that he may have time to dwell upon something more wonderful, which then presents itself. And that is what he thinks may properly enough be called the *Parliamentum Judaicum*. For in the 25th of his Reign, our *Henry* directed Writs to the *Sheriffs* of each County, dated *Jan. 24.* commanding them to return before him, at *Worcester*, upon *Quinquagesima Sunday*, six of the richest *Jews*, from every Town; or two only, from such Places where there were but few: to treat with him as well concerning his own, as their Benefit; and threatening the *Sheriffs*, that, if they failed, he would so terribly handle them, that they should remember it as long as they lived. Great, no doubt, as our facetious Author observes, was the Surprise of these unhappy People, to find themselves thus, all of a sudden, made *Counsellors* to the King, after so many Years spent in ignominious Servitude. — But, whatever sanguine Hopes this great Honour might have inspired them with; when they came, poor Men, to understand, that he had called them together only to think of *Ways* and *Means* to furnish him with 20000 Marks, their Consternation was inexpressible. But there was no Remedy. Given, it must be, half of it at *Midsummer*, and the Remainder at *Michaelmas*. And Warrants were issued out by his Majesty, appointing Collectors from among themselves to gather it; which they were to do, under no less Penalty, in Case of Neglect, than Forfeiture of their own Persons, of their Wives and Children, with all their Chattels. But, notwithstanding all Diligence, such a large Sum of Money could not possibly be rais'd by the Time appointed: whereupon the King, tho' he did not use to keep his Oath, with respect to his People's Rights and Liberties, was here as good as his Word; and barbarously seized upon the Bodies of the *Collectors*,  
together



together with their Wives, Children, Goods and Chattels.

Having at length gotten the whole into his Possession, he carried it all over with him to *France*, whither he went upon a fruitless Expedition. And returning into *England* the next Year, and calling upon the *Parliament*, still, for more Money, the *Barons* began to enquire, what Sums had lately been furnished him by the *Jews*. But, probably, not finding him willing to inform them, they ordered, that for the future, one Justice of the *Jews*, at least, should be appointed by *Parliament*. By which Means they hoped, to be better acquainted with the State of his Treasury. To which Ordinance of theirs the King giving his Consent, they granted him a Subsidy, and the *Jews* heard no more of him till the next Year. But then, on occasion of the Incurſion of the *Welſh*, he laid a fresh Tax on them of 8000 Marks; which they were to pay, under the new Penalty of being sent Prisoners to *Ireland*. One Moiety of this was to be paid at *Michaelmas*, and the other at the *Christmas* following. The Rigor of which Assessment making them fear that their Wives and Children would, likewise, be imprisoned, as they were for the last Tax, many Families therefore removed and hid themselves. To prevent which Practice, the King issued out a Proclamation, threatening every Family from whence the Wife or Child should be sent away, or abscond, with Outlawry, Banishment, and Deprivation of their Goods and Chattels.

Hitherto there is some Colour in History, for the rapacious Dealings of this Prince; but for the next three Years of his Reign, in which time he levied a farther *Talliage* upon these poor Creatures of 60000 Marks, as his Proceedings were out of all Reason, no Excuse can be offered for them: Our Author here proceeds to consider, by what possible Methods those prodigious Sums could be got together by such a Handful of People as the *Jews* were, in comparison of the whole Nation.

Their

Their Traffick and Merchandise was unquestionably very great; but yet that alone could never be a Fund proportionable to such immoderate Expences. Some further Resource must be sought for; and our Author fancies he has found one, that, together with the Profits of their Commerce, was sufficient for all their Exigencies: He directs us to consider, *That they were the only tolerated Usurers throughout the King's whole Dominions.* — And if this single Consideration of their being the *sole Usurers* of the Kingdom, will easily account for all their Wealth, supposing only such common Interest as is now lawful amongst Christians; what shall we think of the matter, if they usually took *fifty in the Hundred*? which we have good Reason to believe they did. — Add to this, that the current Coin of the Nation was nothing near so much, in those Days, as it is at present; whereby People's Necessities for it, to carry on even their common Business, was much greater, and occasioned more *Borrowers*.

Neither Records nor Historians, as our Author says, furnish any thing to our Purpose for the two following Years, except *Fines, Poll-Tax, and Talliage*, with two Writs of a more particular Nature: of the former Kind he fears his Readers have had enough. He therefore only makes some Observations on the latter: I shall do no more than barely mention the Purport of them. The *first* is a Writ wherein the King claims, by *Prescription*, to succeed all *Jews* in their Inheritances, &c. which Dr. Tovey thinks is not to be understood generally; but to signify, That the King was entitled to their Goods upon *Outlawry*, or if they departed the Realm without *License*, or by way of *Guardianship*, or if they died without known *Heirs*, and made no Will. The *second* contains a *Royal License* to the Judges, or Masters of the *Jewish Law*, to pronounce the higher Excommunication against all such *Jews* as refused to contribute to the Repair of their *common Burying-Place*; upon Condition that what *Fines* they were to pay should be received by the King.

Our

Our Author relates some Incidents that fell out this Year, from which he supposes the *Jews* reaped a little Comfort. But, as he adds presently after the Recital of them, soon, alas, was their Joy turn'd to Mourning. For the King having again wasted all his Money, and applying in vain, for more, to his *Barons*, commissioned his Brother, Earl *Richard*, to raise what he wanted, and had in vain ask'd for in Parliament, of the *Jews*. This new Demand drove these unhappy People to such Despair, as to resolve, one and all, to depart the Country. This the Earl diverted them from by many cajoling Speeches; and the King, by no means willing to part with so profitable a Set of Subjects, was, for this once, contented to accept of whatsoever they consented to raise him. But the very next Year his Necessities returned, and forgetting all the Professions of Affection and Friendship which he lavished upon them in the last, he called upon them for a considerable Subsidy. And when they presumed to remonstrate, and again begged Leave to depart, they could obtain nothing farther than the following royal Declaration. 'It is  
' no marvel if I covet Money; it is an horrible thing  
' to imagine the Debts wherein I am held bound. By  
' the Head of God, they amount to the Sum of  
' 200000 *Marks*; and if I should say three, I should  
' not exceed the Bounds of Truth. I am deceived on  
' every Side. I am a maimed and abridg'd King;  
' yea now but a halved King; for having made a certain Estimate of the Expences of my Rents, the  
' Sum of the annual Rent of *Edward* my Son amounts  
' to above 15000 *Marks*. There is therefore a Necessity for me to live of the Money gotten from what  
' Place soever, and from whomsoever, and by what  
' Means soever.' And so to *Earl Richard's* Mercy they were left, to whom his most gracious Majesty now mortgaged them. He, like a wise Manager, considering that if he pulled off their *Skins*, their Fleecees would never grow again, and being well satisfied of their real Poverty, treated them with much  
more



more Humanity, than they had hitherto experienced.

But to fill up the Measure of their Calamities, several of them were executed this same Year, for crucifying a Child at *Lincoln*, called *Hugo*. Our Author's Account of this Matter, as indeed of every other throughout this whole Performance, is exceedingly entertaining. One might have expected a good deal of Learning and History upon the Subject of this Treatise; and we find here every thing we could have looked for, of that Nature: but I did not, when I first took the Book into my Hands, imagine I should meet with so much Judgment in the Composition as I have experienced, or with so delicate a Vein of Humour and Raillery as runs throughout it. But to our History:

Earl *Richard's* Humanity towards the *Jews* was not of any very long Continuance: For being, shortly after they came into his Possession, elected King of the *Romans*; as if Kingship had infected him with Ill-nature, he became almost as cruel to 'em as his Brother had been before him: But this was only in Matters of Money; for in all other Causes and Respects they found unusual Indulgence. Indeed some of them were so fortunate as to be skreened even in Money-matters, by the highest Intercession; at one Time, of the King of the *Romans*; at another, of the Queen; and at another, of *Alphonso* King of *Castile*. So that during their Subjection to the Earl, we find their Circumstances not altogether so deplorable as they had been: though the King, about this Time, (to please his *Council*) gave a *civil* Sanction to some *Constitutions* against them, formerly issued by Archbishop *Langton*, and added some farther Hardships of his own.

In the Year 1261, the King, again wanting Money to prosecute his War with the *Barons*, sent Officers into every County, to make fresh Inventories of all the real and personal Estates of the *Jews*; and cessed them accordingly. The next Thing we meet with  
this

this Year, is a Dispute that happened between the *Chancellor* of the *University of Oxford*, and the *Constable* of the *Castle* of that City, concerning Jewish Jurisdiction; which was determined by the King for the *University*. What the particular Case was does not appear.

In the Year following, the King refusing to stand to an Agreement he had made with his Barons at *Oxford*, withdrew into the *Tower of London*; and upon his threatening the Citizens for taking Part with his Enemies, the Barons suddenly entred the City, with great Forces, to their Assistance: and to keep them more effectually in their Interest, gratified them with the Slaughter of 700 *Jews* at once. The Pretence for which Cruelty was, that one of them had striken and wounded a Christian, in *Cole-Church*, for refusing to pay more than two pence a Week for the Loan of twenty Shillings. The Citizens of *Canterbury* began to insult the *Jews* at the same Time. But before they had done them any great Damage, the King stopped their Violence.

It is probable, our Author says, that the King cleared his *Mortgage* to *Earl Richard*, and received back his *Jews* again, about three Years after they were first engaged. However that be, we are sure they were at present in his Disposal. For the poor Wretches were now transferred again, and made over, by Deed, to his Son *Prince Edward*, with the new Privilege of having all *Writs of Judaism*, which were heretofore sealed by the *Justices of the Jews*, sealed by the *Chancellor* of the *Exchequer* for their greater Security. The Profits of which were to be paid to the Prince. But this new Master did not retain them long; for the next Year, being in as great want of Money as his Father, he made an Assignment of them, for two Years to the *Caturcensian* Merchants. The Year after, a large Rabble getting together in *London*, set upon their Houses, in all Parts, and, under a Pretence that they were in a Conspiracy with the King, to destroy the *Barons*, and good Citizens, who had  
been



been in Arms against him, and just before had defeated and taken him Prisoner, plundered them of every Thing they could meet with; and had certainly put them all to the Sword, if the Constable of the Tower had not mercifully set open his Gates for their Refuge. And the like Riots were carried on in most Parts of the Kingdom. To suppress them, therefore, the King wrote to the *Mayor* and *Sheriff* of *London*, twenty-five particular Citizens of *Lincoln*, and twenty-six Burgeses of *Northampton*, setting forth, That whereas Peace was now concluded between him and his *Barons*, and established throughout the Kingdom; it was but reasonable the *Jews*, as well as others, should reap the good Effects of it; and that therefore, by Advice and Consent of the said *Barons*, he commanded the foresaid *Mayor* and *Sheriff* to proclaim throughout the City, that every *Jew* might peaceably return from the *Tower* to his own Habitation, and there abide in all lawful Security; and that whoever presumed to molest them, should incur the Danger both of Life and Limb. The twenty-five Citizens of *Lincoln* were ordered to take upon themselves the especial Protection of the *Jews* in that City, and be answerable for all others that should molest them. The Burgeses of *Northampton* were commanded the same thing, under the like Penalties.

But whatever fair Appearances these *Writs of Protection* so lately granted to the *Jews* might carry along with them, the King certainly bore them no true Good-will: for, as our Author observes, instead of repairing any Damages they had sustained during the Troubles, he discharged the Interest Money that was due to them from several of his Friends. And this he did divers times; till at length finding them no longer able to subsist, he was obliged, for his own sake, to prevent their absolute Ruin by more effectual Assistance. He order'd, therefore, that all their Houses, Goods and Chattels, except such as he had given away, and sold himself, should be restored to them, in the State they were before the Battel in which he

was



was lately defeated; and to enforce his Ordinance, declar'd it made by the Advice of Parliament.

We are now come, as our Author says, to the last publick Insult the *Jews* met with, during their Continuance in this Kingdom: and that was from a Party of the *Baron's* Army, marching through *Lincoln*, who broke open their *Synagogue*, and rifled it of great Treasures, laid up there for Security; and afterwards, as they passed through *Cambridge*, carried off several of their Persons, who were forced to redeem themselves with excessive Ransoms.

Here I shall close this Article, which I intended to have carried on to the End of *Henry* the third's Reign. But finding I should be too prolix, and meeting with so natural a Period to stop at, I chuse here to divide the Account I am giving of this People; the Residue of which I intend to insert in the next Number: assuring the Reader, that no very remarkable Incident relating to them, in this Realm, recorded in our Histories, will be omitted in this Abstract.

## ARTICLE XLIV.

*An Advertisement by Dr. Pemberton concerning the Questions published in the History of the Works of the Learned.*

**T**O the *Questions* on the behalf of *Philalethes* in the *History of the Works of the Learned* for *September* last, I made such a reply in the same *Journal* for the following month, as I thought abundantly sufficient to obviate those cavils. And I still think those answers so express and full, that to attempt any further explanation of them would be no less than an affront to the understanding of every reader.

Besides, *Philalethes* being at last undoubtedly put to silence, the purpose of my writing is fully accomplish-

ed; for now there can no longer be danger, that any one should be misled by his groundless confidence. And therefore though I have never refused to discourse with him upon any defence he should make of the articles, I called in question; I shall not concern myself with this new anonymous writer: especially since I should not suffer *Philalethes* himself to wander from the original subject into such a trifling altercation upon accidental points, in which the essence of the controversy is little concerned. Being called upon to explain myself on those points, I have done so, and shall leave that explanation to the Judgment of the publick. But whether the word *some* singly, or in conjunction with the phrase, which follows, is to be considered as the translation of the word *quovis*, or whether the words subsequent to the proposition, I censured, have power to metamorphose that false proposition into a true one, or not; yet still his interpretation of Sir *Isaac Newton's Lemma* will be inconsistent with itself, and his definition of a *nascent increment*, nonsense.

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## A R T I C L E XLV.

*The History of the Arts and Sciences of the ancients. Under the following Heads. Agriculture, Commerce, Architecture and Architects, Sculpture and Sculptors, Painting and Painters, Musick and Musicians, the Art Military, by Mr. Rollin, late Principal of the University of Paris, now Professor of Eloquence in the Royal College, and Member of the Royal Academy of Inscriptions and Belles Lettres. Translated from the French, Illustrated with Copper Plates. London Printed for John and Paul Knapton, at the Crown in Ludgate-Street, 1737. Two Volumes, Octavo, Pages 412, 304.*

HOW

**H**OW great soever the Merit of Mr. *Rollin's* other Writings may be, it is thought by several, that the Volumes now before me excel any others that he has written, and consequently must be of a very extraordinary Value. If *Mess. Knapton* had only translated them into *English*, as they have done the foregoing Parts of this curious ancient History; it would have imposed an Obligation upon all the polite and inquisitive Part of this Nation, who are unacquainted with the original Language. But they have gone so much farther, in illustrating the Subject, by those admirable Draughts and Designs, whereby they have at the same Time adorned their Edition, that it is not to be doubted the Publick will join in encouraging so useful and beautiful an Improvement, and see with a grateful Pleasure, how far they have out-done the *French* in the Impression of one of their finest Pieces of Literature.

What, in the whole Circuit of human Learning, can afford a nobler Topick to expatiate on, than this that our Author has here cultivated? What can gratify a Reader of a large and extensive Capacity more effectually, than the Survey, here before him, of the Empire of his own Understanding; so exactly, so comprehensively, so concisely, and yet so clearly exhibited? It is hard to exceed in the Praise of so laudable an undertaking; especially, executed by so great a Master, as he is, to whom we owe this most excellent Performance. The Matters whereon he now treats are of a more sublime Nature than those which he has heretofore insisted on in this Work. The Inventors of the liberal and mechanick Arts have been greater Benefactors to the World, and are infinitely more deserving the Admiration, Esteem, and Applauses of Mankind, than the most celebrated Conquerors. ‘ Those so much boasted Heroes of Antiquity, ‘ as Mr. *Rollin* says, have they made a single Man the ‘ better? Have they made many Men happy? And ‘ if by the founding of States and Empires, they have



‘ procured Posterity some Advantage, how dearly  
 ‘ have they made their Cotemporaries pay for it, by  
 ‘ the Rivers of Blood they have shed? Besides, those  
 ‘ very Advantages are confined to certain Places, and  
 ‘ have a certain Duration. — But the Inventors of  
 ‘ Arts and Sciences have laboured for all Ages and  
 ‘ Parts of the World. — We do not sufficiently con-  
 ‘ sider the Obligations we are under to those equally  
 ‘ ingenious and laborious Men, who made the first  
 ‘ Essays in Arts, and applied themselves to those use-  
 ‘ ful but elaborate Researches. That we are com-  
 ‘ modiously housed, that we are cloathed, that we  
 ‘ have Cities, Walls, Habitations, Temples; to their  
 ‘ Industry and Labour we are indebted for them all.  
 ‘ It is by their Aid our Hands cultivate the Fields,  
 ‘ build Houses, make Stuffs and Habits, work in  
 ‘ Brass and Iron; and to make a Transition from the  
 ‘ more necessary to the agreeable, that we use the  
 ‘ Pencil, handle the Chissel and Graver, and touch  
 ‘ Instruments of Musick. These, as he goes on, are  
 ‘ solid and permanent Emoluments, which have al-  
 ‘ ways been increasing from their Origin; which ex-  
 ‘ tend to all Ages and Nations, and to all Mankind in  
 ‘ particular; which will perpetuate themselves thro’  
 ‘ all Times, and continue to the End of the World.  
 ‘ Have all the Conquerors together done any thing,  
 ‘ that can be imagined parallel with such Services?”  
 But tho’ Mr. *Rollin* justly urges the Engagements we  
 are under to these Instruments of our Felicity, the  
 Inventors of Arts; he would not have our Gratitude  
 terminate in them: He would have it proceed where-  
 to it is ultimately due, even to the infinitely wise God,  
 who is the Source of human Wisdom, who actually  
 suggests to the Mind all beneficial Discoveries, and  
 furnishes different Men with a Diversity of Talents,  
 in all the Degrees of Perfection. His Reflections up-  
 on this Head, which make up the latter Part of his  
 Introduction, are rational, judicious and edifying.

He has divided this Portion of his History into  
 three Parts. In the First, he treats of Agriculture,  
 Commerce,

Commerce, Architecture, Sculpture, Painting and Musick. In the Second, he handles Art-military, and what concerns the raising and maintaining Troops, Battels and Sieges, both by Sea and Land. In the last, he runs over the Arts and Sciences that relate principally to the Mind: Grammar, Poetry, History, Rhetorick, and Philosophy, with all the Branches that either depend on, or have any Affinity with them. Accordingly,

In the first Chapter he descants upon the Antiquity and Utility of AGRICULTURE; shews, how highly it was esteemed amongst the Ancients; of what Importance it is to keep up an honourable Regard for it; and the dangerous Consequences of neglecting it. Each of these Points is established upon the Authority of the *Greek* and *Roman* Writers. We see how the *Affyrians* and *Persians* prized Husbandry; what Care *Numa Pompilius* and *Ancus Martius*, Kings of the *Romans*, took of it, and what vast Consideration it was in amongst the *Egyptians*, where it was the special Object of Government and Policy; and no Country was ever better peopled, richer, or more powerful than theirs. It is to the whole Land's being cultivated with extreme Application, that he attributes the almost incredible Fruitfulness of *Judea*. From the same Source he derives the Opulence of several Cities of *Sicily*, and in particular the immense Riches of *Syracuse*. *Hiero II.* King of *Syracuse*, and other great Princes, whom he mentions, were so sensible of its Use and Value, that they thought it not below their Rank and Dignity to leave Precepts of it to Posterity. *Plato*, *Xenophon*, *Aristotle*, and other Philosophers, who have wrote Politicks, have not omitted this Article, which they have respected as an essential Part of their Subject. Even *Mago*, a *Carthaginian* General, composed twenty-eight Volumes concerning it. *Cato* the Censor writ upon it likewise.

In speaking of Tillage Mr. *Rollin* confines himself to what relates to Wheat, that being the most valuable Fruit of the Earth to our Species. He reckons



up the Countries that have been famous for the Produce of this Grain; and sets forth the wise Regulations whereby the *Romans* supplied their Magazines, and amass'd such prodigious Stores of it, as not only secured them against any Hazards of Famine, but maintain'd a perpetual Plenty.

He afterwards enlarges upon the Cultivation of the Vine, in which, he says, Mankind have been no less industrious than in that of Corn, though they applied themselves to it later. The Grape was eaten before the Deluge, but the Art of making Wine of its Juice was not found out till after, when *Noah* discovered it. His Offspring carried their Invention with them whithersoever they spread. We have here an Account of the Wines that were most celebrated by the Ancients; and of the Cities where the best were to be met with. We here also see the Laws that were enacted by several States and Princes against the immoderate Use of this delicious Liquor. At the Close of this Article we have an Extract from *Columella*, containing that Writer's Calculation of the Expence and Growth of a Vineyard of seven Acres, on which *Mr. Rollin* has made his Reflections.

He then proceeds to the breeding of Cattle, which is certainly, he says, an essential Part of Agriculture, not only because from the abundance of their Dung the Earth is supplied with the Manure which is necessary for the Renovation of its Vigor, but because they share with Man in the Labours of Husbandry, and relieve him from the greatest Part of the Toil. The further we look back into Antiquity, the more we are assured, that in all Nations the breeding of Cattle produced considerable Revenues. The first Examples our Author alledges in Proof of this are brought from Scripture. Amongst the ancient Pagans also, the Riches of the Kings consisted in Cattle; as we find from *Latinus* in *Virgil*, and *Ulysses* in *Homer*. It was the same amongst the *Romans*, who by the old Laws did not pay Fines in Money, but in Oxen and Sheep.



Mr. *Rollin* has drawn a most amiable Picture of the Innocency and Pleasure of a rural Life. All the Writers upon it, he says, have ever extolled it as a wise and happy State, which inclines a Man to Justice, Temperance, Sobriety, Sincerity, and, in a word, to every Virtue: He has made a charming Collection upon this Head, from *Columella*, *Horace*, *Virgil*, and *Cicero*, which finishes the first Chapter.

The Subject of the second Chapter is COMMERCE. Wherein our Author 1. displays its Antiquity, Excellency, and manifold Advantages. 2. Points out the Countries and Cities where it has chiefly flourished. 3. Shews the Purposes it answers, and the Materials of it. Under the first he observes, That Commerce is the most solid Foundation of civil Society, and the most necessary Principle to unite all Men. By its Means the whole World is but one City and one Family; and it is the Source of universal Plenty to every Part of it. The Riches of one Nation become those of all People, and no Country is barren, or at least sensible of its Sterility; for all its Necessities are provided for in Time, from the Extremities of the Universe; and every Region finds itself abound with a thousand Commodities, unknown to itself; and which however compose all that is most agreeable in Life. Under the second Article, he sets forth the primitive Methods of trafficking, and shews the Progress of Trade and Navigation among the *Egyptians* and *Phenicians*. He expatiates upon the Wealth, Magnificence and Glory, both of the old and new *Tyre*; all, the Effects of its assiduous Application to Commerce, and naval Affairs. He evinces the vast Power and Splendor of *Carthage* to have been owing to the same Cause. He then changes the Scene, and gives us a View of *Alexandria*; that after the Conquest of *Tyre* by its Founder *Alexander* became the most frequented and richest Emporium of the World. That new Settlement was, Mr. *Rollin* says, without Dispute, the greatest, the most noble, the wisest, and the most useful Design that Conqueror ever formed. We have

here a Detail of all its maritime Advantages. Under the third Head Mr *Rollin* has compiled a natural History of Iron, Copper, Gold, Silver, Pearls, Purple and Silk. We see how the Ancients extracted those Metals from their native Beds, how they refined, and how they wrought them; how they gathered Pearls; whence they drew that precious Tincture which was of such inestimable Price, for which the *Tyrians* were so famous, and which was the distinguishing Mark of the principal Dignities of the Universe; the Origin of Silk; when it was first manufactured in *Europe*, and the gradual Increase of its Use, and Decrease of its Value.

Mr. *Rollin* now steps from the Mechanical to the liberal Arts, so termed as the more refined and intellectual. In the Introduction to this Part he recites the Honours which in divers Ages, and by the most illustrious Personages, have been rendered to those who have excelled in these Attainments. The last Paragraph contains a Reflection, which I have often made, and which can scarce escape the Mind of an observing Person. ‘ It seems, says Mr. *Rollin*, as if there were  
 ‘ certain Periods of Time, in which I know not what  
 ‘ Spirit of Perfection, universally diffuses itself in the  
 ‘ same Country throughout all Professions, without  
 ‘ being possible to assign how or why it should happen so. — The Misfortune is, that this Perfection itself, when arrived at its supreme Degree, is  
 ‘ the Fore-runner of the Decline of Arts and Sciences,  
 ‘ which are never nearer their Ruin, than when they  
 ‘ appear most remote from it.”

The first of the liberal Arts that he treats of is ARCHITECTURE. This takes up the third Chapter. It is a most magnificent Theme. He first considers it in general, and shews us its Rise, its Progress and Perfection. He exhibits an Idea of the several Orders of Building, that is, three of the *Greeks*, viz. the *Dorick*, the *Ionick*, the *Corinthian*; and the two others which have been added to them, the *Tuscan* and the *Composite*. He has not omitted

to speak of the *Gothick* Architecture. And as he afterwards inserts a Plate of the five regular Orders; he has prefixed to it an Explanation of the Terms of Art, which will enable the Reader to form a more explicate and satisfactory Notion of them. He next gives us an historical Account of the Buildings most renowned among the Ancients: such as (to begin with the *Greeks*) the Temple of *Ephesus*; Structures erected at *Athens*, especially under *Pericles*; the *Mausoleum* raised by *Artemisa*, Queen of *Caria*, for her Husband's Tomb and Monument; The City and Light-House of *Alexandria*; the Temple of *Apollo* in the City of *Miletus*; That of *Ceres* and *Proserpine* at *Eleusis*, of the *Dorick* Order, and extraordinary Dimensions, capable of receiving thirty thousand Persons; and that of *Jupiter Olympius* at *Athens*. And to render this Article as useful and entertaining as possible; he has added to his Dissertations upon these stately Fabricks, the Prospects of seven different Kinds of ancient Temples, with a Brief Description of each of them. In these all the various Orders of Architecture are exemplified. The *Romans* had likewise their superb Edifices which he does not forget to celebrate: as the Capitol, the Theater of *M. Scaurus*, the Pantheon, the Baths, the Amphitheatre called the Coliseum, the Aqueducts, the *Appian* and *Claudian* Ways, the Pillars of *Trajan* and *Antonine*, *Trajan's* Bridge, and *Nero's* golden House, This Chapter ends with the Reflections of *Cicero*, *Cato*, and *Vitruvius*, upon what we may call the Excesses of Building; and the Judgment of the latter, as to the Qualifications of an Architect.

The Subject of the fourth Chapter is SCULPTURE. Mr. *Rollin* distinguishes the several Species of it, the Materials on which it has been exercised, and traces its Gradation from the first rude Essays of its Inventors, to those invaluable Effects of it produced by the Hands of the *Grecian* Masters. We have afterwards the Memoirs of the Lives, and inestimable Performances of the most eminent of them, *Phidias*,  
Poly-



*Polycletus, Myron, Lysippus, Praxiteles, and Scopas.* There were others of great Fame and Reputation, whom he more briefly mentions. He then sketches out the the general Characters of those illustrious Artists, who excelled so much in representing the Gods and Men. The Chapter closes with some Remarks on the extravagant and criminal Height to which the *Romans* at last carried their Taste for, and Pursuit of, the Remains of those incomparable Statuaries

The fifth Chapter, which treats wholly of Painting, is formed on the like Model as the foregoing. It treats of the Origin and Advances of this divine Art; of the different Parts and Sorts of it; of what Artists call the *Just* and *True* in the Practice of it. We have therein likewise a succinct History of the most famous *Grecian* Painters: *Phidias* and *Panenus*, *Polygnotus*, *Apollodorus*, *Zeuxis*, *Parrhasius*, *Pamphilus*, *Timanthes*, the matchless *Apelles*, *Aristides*, *Protogenes*, and *Pausias*; with a curious Detail both of their respective peculiar Talents and Excellencies, and of their admirable Pictures. Mr. *Rollin* has comprised under these Articles whatsoever is to be found upon this Subject in the most bulky Volumes; and has interspers'd throughout the whole many judicious and delicate Observations. I shall here transcribe one or two of them: ‘ It is very unfortunrte, says he, that  
 ‘ none of the Works, of these prodigious Artists have  
 ‘ come down to us, and that we are not capable of  
 ‘ judging of their Merit by our own Eyes. We  
 ‘ have it in our Power to compare the antique Sculp-  
 ‘ ture of the *Greeks* with our own, because we are  
 ‘ certain that we still have Master-Pieces of it, that  
 ‘ is to say, the finest Works of that Kind Anti-  
 ‘ quity produced. ——— We cannot judge in the  
 ‘ same Manner of the Excellency of the ancient  
 ‘ Painters. That Question is not to be decided by  
 ‘ mere Relations. To understand that, it were ne-  
 ‘ cessary to have their Pieces to compare with each  
 ‘ other, and with ours. These we want.” This is  
 a just Remark, but the following is of more Importance,

tance, and our Author is supported in it by no less Men than *Polybius*, *Agrippa*, *Aristotle* and *St. Gregory of Nyssa*. ‘ I cannot, says he, conclude what regards  
 ‘ Painting and Sculpture, without deploring the abuse  
 ‘ made of them, even by those who most excelled  
 ‘ in them: both Ancients and Moderns. All the Arts  
 ‘ in general, but especially the two we are now upon,  
 ‘ so estimable in themselves, so worthy of Admiration,  
 ‘ which produce such amazing Effects, that by the  
 ‘ Strokes of the Chissel animate Brass and Marble,  
 ‘ and by the Mixture of Colours represent all the  
 ‘ Objects of Nature to the Life: these Arts, I say,  
 ‘ owe a particular Homage to Virtue. — This is  
 ‘ the Use which even the Pagans believed themselves  
 ‘ obliged to make of Sculpture and Painting, by con-  
 ‘ secrating them to the Memory of great Men, and  
 ‘ the Expression of their glorious Actions.

‘ *Fabius*, *Scipio*, and other illustrious Persons of  
 ‘ *Rome*, confessed, that upon seeing the Images of  
 ‘ their Predecessors, they found themselves animated  
 ‘ to Virtue in an extraordinary manner. The Figures  
 ‘ of those great Men renewed and perpetuated the  
 ‘ Remembrance of their noble Atchievements, and  
 ‘ inspired at the same time an ardent Desire to imi-  
 ‘ tate them.

‘ *Polybius* observes, that those Busto’s of Wax,  
 ‘ which were at certain solemn Seasons exposed in the  
 ‘ Halls of the *Roman* Judicatories, and were carried  
 ‘ in a pompous Procession at the Funerals of the Ma-  
 ‘ gistrates, kindled an incredible Ardour in the Minds  
 ‘ of the young Men, as if those they represented had  
 ‘ quitted their Tombs, and return’d from the Dead,  
 ‘ to excite the Spectators to follow their Example.

‘ *Agrippa*, *Augustus*’s Son-in-law, in a magnificent  
 ‘ Harangue which he once made to the *Romans*, de-  
 ‘ monstrated, as *Pliny* relates, how useful it would  
 ‘ be to the State to expose publicly the finest Pieces of  
 ‘ Antiquity in every Kind, in kindling a generous Emu-  
 ‘ lation in the Youth: which, no doubt, adds he, would  
 ‘ be much better than to banish them into the Country, to  
 ‘ the

‘ *the Gardens and other Places of Pleasure of private Men.*’ This shameful Exile is the Lot of almost all the valuable Pieces of Antiquity, that of late Years have been so plenteously, but insignificantly, imported into this unpolite Kingdom. We ingross those things to no better Purpose than Misers do Money; we know only how to hoard, not to make use of them. If our Noblemen won’t part with them from their Seats, and rather chuse to adorn their own Houses with them than their Country, yet let them not be enclosed there; let them therewith beautify their spacious Halls, but let those Halls, like those of their hospitable Ancestors, be all Day open, for every one to have free Access to satisfy their intellectual Appetites. But to return to our Author.

‘ *Aristotle* says, that Sculptors and Painters instruct Men to form their Manners by a much shorter and more effectual Method than that of all the Philosophers; and that there are Paintings as capable of making the most Vicious reflect, as the finest Pieces of Morality. *Gregory Nazianzen* relates a Story of a Courtezan, who, in a Place where she came upon no serious Business, accidentally cast her Eye upon a Picture of *Polemon*, a Philosopher famous for a Change of Life, that had something prodigious in it; which occasioned her to reflect seriously, and wrought in her a thorough Reformation. *Cedrenus* speaks of a Painting of the last Judgment, that contributed very much to the Conversion of a King of the *Bulgarians*.

‘ The Effect of this Sort of Representations is yet more instant and influencing in regard to bad than good. Virtue is foreign, Vice natural to us. What then must we expect, when Sculpture, with all the Delicacy of Art and Painting, with all the Vivacity of Colours, unite to inflame a Passion, already but too apt to break out, and too ardent of itself? What loose Ideas do not some Images suggest to the Imagination, which Sculptors and Painters so commonly take the Liberty to exhibit? They may do Ho-

‘ nour



‘nour to the Art, but never to the Artists.—The Sages, even of the Pagan World, blind as they were, condemn them with the utmost Severity.—The very Poets themselves declare warmly against this Indecency.’

In the sixth Chapter our Author discourses on Musick. The Musick of the Ancients, as he tells us, was a Science of far greater Extent than is generally imagined. Besides the Composition of musical Airs, and the Execution of those Airs with Voices and Instruments, to which ours is confined, the ancient Musick included the Art of Poetry, which comprehended Rules for making all Kind of Verses, as well as to set those which were susceptible of them to Notes. The Art of *Saltation*, Dancing or Gesture, likewise a Branch of it, which taught the Step and Attitude, either of the Dance properly so call’d, or the usual manner of walking, and the Gesture proper to be us’d in declaiming, contain’d also the Art of composing and writing Notes to the simple Declamation; to direct as well the Tone of the Voice by those Notes, as the Degree and Motions of Gesture. All these different Parts, which have actually a natural Relation to each other, composed originally one and the same Art, exercised by the same Artists; though they divided in Process of Time, especially Poetry, which became an Order of itself. On all these Parts Mr. *Rollin* briefly treats, except that which relates to Versification, which will have its Place elsewhere: He begins with Musick properly so called, and such as it is known amongst us. This he defines an Art, which teaches the Properties of Sounds capable of producing Melody and Harmony. He then assigns the Origin, and specifies the wonderful Effects of Musick. The Invention of Musick, and of the Instruments in which a principal Part of it consists, is, he says, a Present from God. It adds to the simple Gift of Speech, something more lively, more animated, and more proper to give Utterance to the Sentiments of the Soul. — Its right use is solely in Religion, to which alone it belongs to impart to the Soul the lively Sentiments which transport and

ravish it, which exalt its Gratitude and Love, which are suited to its Admiration and Extasies, and which make it experience that it is happy, in applauding its Joy and Happiness. Such was the first Employment of Musick, in the Times of Innocency, and in the Infancy of the World, simple, natural, and without Art or Refinement.—This Exercise has in all Times been the Delight of all Nations, of the most barbarous, as well as of those who valued themselves most upon their Civility. The Author of Nature has kindly implanted in Man a Taste of, and Tendency towards, Song and Harmony, which serve to nourish his Joy in Times of Prosperity, to dispel his Anguish in Affliction, and to solace him under the Pains and Fatigues of his necessary Labours.

Though all People have been fond of Musick, it was the *Greeks*, those Improvers of all Arts, who placed it in Honour, and by the Esteem they had for it raised it to a very high Degree of Perfection. It was a Merit with their greatest Men to excel therein; and to be ignorant of it, passed in those Days for a great Defect of Education. The most celebrated Philosophers, who have left us Treatises upon Policy, as *Plato* and *Aristotle*, particularly recommended the teaching of it to young Persons.—It was not indeed in any Vogue amongst the *Romans* during the most flourishing Time of the Republick; but afterwards, their Commerce with the *Greeks*, and still more, their Riches and Luxury, made them to give into Excesses with respect to it, which those they copied could not be reproached with.

The Ancients attributed wonderful Effects to it; either to excite or suppress the Passions, to soften the Manners, and humanize Nations naturally savage and barbarous. We have here a Number of Instances which Mr. *Rollin* has collected of this Nature, amongst which is that noted one of *Timotheus*, transporting and calming the martial Fury of *Alexander* the Great, alternately, by playing in different Measures on his Flute.



*Quintilian* complains, that the *Airs* with which the *Theatres* resounded in his *Days*, had not a little contributed, by their *Wantonness* and *Effeminacy*, to extinguish and suppress in the *Auditors* whatever remain'd in them of the manly *Virtue* of their *Forefathers*. When he recommends *Musick* therefore, which he does earnestly, it is far, he says, from his Intent to mean those dangerous *Instruments*, whose languishing *Sounds* convey *Softness* and *Impurity* into the *Soul*, and which ought to be abhorred by all *Persons* of *Sense* and *Virtue*; but that of which *Men* filled with *Honour* and *Valour* made use, in singing the *Praises* of others like themselves; that agreeable *Art* of affecting the *Soul* by the *Powers* of *Harmony*, in order either to excite or assuage the *Affections*, according to *Occasion* and *Reason*.

It is not, as *Mr. Rollin* adds, without its *Advantages* to the *Body*, and conduces to the *Cure* of certain *Distempers*. What is related, as he says, of the surprising *Effects* of it upon such as have been bit by the *Tarantula*, would appear incredible, if not supported by *Authorities*, to which we cannot reasonably refuse our *Assent*. He has given us an *Account* of the *Method* both of the *Application* and *Operation* of this odd *Medicine*.

When he has enlarged upon the foregoing *Heads*, he recites the *History* of those, who are said to have invented, or contributed most to the *Improvement* of this *Art*. As *Amphion*, *Orpheus*, whose *Skill* has been celebrated by all the *World*; *Hyagnis*, *Olympius*, *Demodocus*, *Phemius*, *Terpander*, *Phrynis*, the fam'd *Timotheus*, *Archilochus*, and *Aristoxenus*. He then descants upon the *Properties* of the ancient *Musick*, which was simple, grave, and manly; and shews when and how it came to be corrupted. Next he explains the different *Kinds* and *Measures* of the ancient *Musick*; and instructs us in what manner the *Airs* were noted. They had, he tells us, in the early *Ag*es, as we have now, some *Instruments* upon which a single *Performer* could execute a kind of *Concert*.

Such



Such were the Double-Flute and the Lyre. The first of these Instruments was composed of two Flutes, joined in such a manner, that the two Pipes had usually but one Mouth in common to both. These Flutes were either equal or unequal, in Length or in the Diameter of the Bore. The equal Flutes had the same, the unequal different Sounds, of which one was deep, the other high. The Symphony, which the two equal Flutes made, was in the Unison, when the two Hands of the Performer stopp'd the same Holes of each Flute at the same time; or Thirds, when he stopp'd different Holes of both Flutes. The Diversity of Sounds, resulting from the unequal Flutes, could be only of two Kinds, according to the Flutes, being either Octaves or Thirds: and in both Cases the Performer stopp'd the same Holes of each Flute at the same time, and in consequence formed a Concert either in the Octave or Third. Of the Lyre they had several Sorts, which differed only in their Form, their Size, or the Number of their Strings. The chief of them were, 1. The *Cithara*, *Κίθαρα*. 2. The *Lyre*, *Λύρα*, in Latin *Testudo*, because the Bottom resembled the Scale of a Tortoise, the Figure of which Animal (as is said) gave the first Idea of this Instrument. 3. The *τρίγωνον*, or triangular Instrument, the only one that has come down to us, under the Name of the Harp. The Lyre being the most noted of all the ancient musical Instruments, our Author insists as copiously upon it as the Bounds of his Work will permit him. When he has given us the Information that is requisite on this Head, he proceeds to the Discussion of the Question (so far as it is capable of being determined) Whether the modern should be preferred to the ancient Musick?

- It has, he says, been warmly asserted, that if the ancient Musick was ignorant of the *Counterpoint*, or Concert in different Parts, that Defect gives an indisputable Right of Preference to the Moderns. But admitting it was, which may very reasonably be doubted, the Consequence is not so certain as some may imagine,

imagine. For, as Mr. *Rollin* argues, might not the Ancients, in all other respects, have carried Musick to a Degree of Perfection, the Moderns have not attained, as well as all other Arts? And if so, which is possible, ought the Discovery of the *Counterpoint* to give the latter an absolute Preference to the former? The most excellent Painters of Antiquity, as *Apelles*, used only four Colours in their Pieces. This was so far from being a Reason to *Pliny* for diminishing any thing of their Merit and Reputation, that he admir'd them the more for it, and for that they had surpassed all succeeding Painters so much, tho' the latter had employed a great Variety of new Tints.—By what our Author says farther upon this Head it appears, that tho' he professes not to decide this Query, his Opinion is in Favour of the Ancients, and he is inclined to award them the Prize, in preference of his Cotemporaries.

It now remains for our Author to consider the Parts of Musick in Use amongst the Ancients, that are unknown to us: and these were, speaking upon the Stage, or theatrical Declamation composed and set to Notes; Gesture of the Stage composed and set to Musick; Pronunciation and Gesture divided upon the Stage between two Actors; and finally, Pantomime. The last of these we have in some sort lately adopted. Concerning the first, *viz. Theatrical Declamation*, I shall here subjoin a few of Mr. *Rollin's* Hints and Reflections. And as to this he says, 'It is evident, that the singing (for it was often called so) of the Dramatick Pieces on the Stages of the Ancients, had neither Divisions, Recitative, continued Quaverings, nor any of the Characters of our musical singing: in a word, that this singing was only declaiming, or speaking as with us. This Manner of Utterance was however composed, as it was sustained by a continued Base, of which the Sound was proportioned, in all likelihood, to that made by a Man, who declaims or pronounces a Speech. This, as he observes, may seem to us an absurd and almost incredible Pra-

‘ Etice, but is not therefore the less certain. We can  
 ‘ only conjecture, as to the Composition which the  
 ‘ continued Base might play, that accompanied the  
 ‘ Actor’s Pronunciation. Perhaps it only played from  
 ‘ time to time some long Notes, which were heard  
 ‘ at the Passages, in which it was necessary for the  
 ‘ Actor to assume such Tones, as it was not easy to  
 ‘ hit with Justness.’

*The remaining Chapters of this curious Work will be  
 taken notice of in our next ensuing History.*

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## A R T I C L E XLVI.

QUÆSTIO MEDICA, in Scholis Medicorum  
 deffensa, M. *Francisco Mery*, Doctore Medi-  
 co Præsiede. *An Innuptis Mulieribus summa  
 Vitæ brevior?*

I. **V**itam cuivis facilius, quàm vitæ studium ab-  
 stuleris. Quædam rerum omnium, nulla vi-  
 tæ satietas. Sed si negare nemo possit hominem ita  
 esse à naturâ comparatum, ut totus in sui conservatio-  
 ne versetur, non fallax pariter demonstrabit experien-  
 tia, nihil fuisse unquam ad beatè diuque vivendum  
 præstantius, quàm dociles monstratis à naturâ vivendi  
 legibus animos præbere. Sagax semper est natura, di-  
 ligensque sui conservatrix. Hanc ducem si sequaris,  
 aberrabis nunquam. Qui somniantis sæpè ingenii re-  
 gitur arbitrio, naturæque monitis morem gerere recu-  
 sat, hic per salebras & scopulos dat se præcipitem,  
 morborum fit præda, vitam inter dolores & luctus tra-  
 hit miserrimam, fatoque tandem occumbit immaturo.  
 Ut enim à naturâ emanat stupenda hæc atque mirabi-  
 lis inter se fluidorum solidorumque corporis consensio,  
 valetudinis integræ origo & parens, sic ejusdem stat  
 viribus atque conservatur. Hac sublatâ, quid est vi-  
 vere, nisi certum brevemque interitum opperiri? Quæ-  
 cumque



cumque ergo sunt in rerum naturâ, naturæ pareant. Hæc si semel fundamenta evertere audeas, omnia ruerè in pejus, retroque sublapsa referri necessum.

II. Quæ gignuntur è terrâ, statutis quibusdam temporibus conseri, coalescere, emittere folia, crescere, edere fructus, semina effundere natura jubet; nec ea quidem ubique terrarum: suus cuilibet est locus, sedesque non mutanda. Gaudent convallibus quædam, quædam in collibus feliciter enascuntur. Conserendi modum invertere si volueris, arte maturare messem, fruges aliò transponere, inducere sterilitatem, nonne aut arescent subito, aut ingenitam primò brevi exuent virtutem? Aspice belluas: modò pestifera secernunt à salutaribus, modò ad ea quæ sibi convenientia sunt, obtinenda impelluntur. Famem sitimque non modò graviter ferunt, sed nisi expleantur protinùs, exhaustæ viribus, macie confectæ pereunt. Quanto eorum periculo cohibetur ardor ille suscipiendæ prolis innatus, quo variis anni tempestatibus raptæ, furentes vagantur! Sæpe aviculas, dum caveis tenentur inclusæ, si maris copia dulcis arceatur, venerèâ tabe extingui videas. In silvis naturæ suæ permissæ versentur; quanto se opere tutantur, delitescunt in cubilibus, foliusque naturæ instinctu, optimæ scilicet omnium Medicæ, morbis & vulneribus medentur! Implicentur laqueis, has enecat mœror; adeo lethale ipsis est atque pestiferum naturæ motibus servire prohiberi. Eandem profectò in homine, sive vigilet, sive indulgeat somno, liquores ebibat, capebat cibos, aut qui corpori in posterum incommodo esse possent, expellat humores, eandem, inquam, naturæ legibus obsequendi necessitatem animadvertere facillimum; ita ut nihil excogitari possit, in quo naturæ intelligentis sui que ipsius custodis non appareat ratio, quam non secutus, felicem diuturnamque frustra sperabis ætatem.

III. Quantum verò à naturâ feminæ recedant, quæ nec dulces thalamos, nec Veneris nôrunt præmia, inquit satis commiscendorum corporum mira cupido, quæ in omni hominum genere, in feminis præsertim assurgit vehementior. Quid aliud significat universa

earum forma, in cuius gratiam tam mirabili artificio muliebri corpus fabricata est natura? Adsit florenti ætate, plenis jam nubilis annis virgo: totius habitum corporis inspicere, hanc oculorum tam clarè nitentium petulantiam, hunc vividi coloris nitorem, hanc genarum atque oris purpuram, nos in pectore teretes globulos tam æquabili motu oscillantes, cœtera deniquè novis undequaque perfusa gratiis, veneribusque delibuta: tot tamque grata naturæ prudentis expende munera; & tunc à quolibet sciscitare quid ista sibi velint? respondebit, si sanæ mentis, quod res est, ut nubat. Nec hujus virginis, non secus ac marmoris cujusdam statuas formæ tantum consideranda venit; juvat, ut medicos decet, quæ interiùs in ea geruntur, admotâ veluti face, rimari curiosiùs. Ad quid istæ menstruæ sanguinis reciprocationes, & humorum undique exundantium perennis in uterum influxus, nisi ut ex his conformetur fœtus & alatur? Ad quid illi micantium papillarum globuli, nisi ad lactandos fovendosque infantes? Hæc à naturâ instituta tam sapienter, tacitâ, ut ita dicam, lege eidem nuptias indicere videntur. In hocce munus principio rerum ab authore naturæ muliebri corpus conditum fuisse constat.

IV. Nuptias præscribendo universi generis humani conservationi consultum tantum modò non voluit natura; suavi hoc iugo mulierum imprimis incolumitati prospexit vitæque longiori. Maximam in muliebri corpore humorum patet luxuriare colluviem. His expurgandis uterum in proclivi naturâ constituit, per quem certis temporibus foras eliminarentur. At cum ex intumescente in propriis receptaculis semine, aut ex nimia crassiorum ejusmodi succorum illuvie & viarum angustis sanguinis menstrui vacuatio præpeditur: dum per sinuosos vasorum meatus ad uterum labitur effluxurus, compresso motu brevi corrumpitur: nox sursum refluit, atque in varias corporis partes pestiferum effundit virus: tunc gemens puella pallora perfunditur, repentinis animi deliquiis deficit, fastidit cibos, rerum noxiarum effrenatâ cupiditate vexatur, arefcit siti importunâ, lentâ feбри ac mœsto languore conficitur, anhelat

anhelat assiduâ cordis palpitatione, ægrè animam ducit, exanimataque frequenter hysterisis suffocationibus, inter vitam & mortem, umbratilem dolores inter & miseras agit vitam. Quid infortunatæ huicce mulieri melius precemur, ni sicut ejus citò parentur nuptiæ, eique vir quærat, qui non jucundam minus quam necessariam tot malis adhibere noverit medicinam, animamque revocet fugientem.

V. Quæcunque ergò sibi consultum voluerit, ubi hâc vehementiori tempestate correpta, cymbam auferri sentiet, aurâ potius secundâ naviget, [quam adversus æstum maris cursum dirigat: huic cedere paululùm satius est, quam adversante ac repugnante naturâ, non sine magno vitæ periculo reluctari. Incassum contrâ nititur ratio: non tanti est ejus autoritas ut, instar Neptuni, dicto tumida placet æquora. Quantumvis sibi corporis principatum vindicet, omnes tamen hujus imperii partes ipsius nutu non reguntur. Suis corpus, hoc est, naturæ uti legibus, invita pati cogitur; & quemadmodum quotidie nutriri, crescere, generari videt injussu suo, ita nec ejus virtutis est innata hæc vincere ad Venerem incitamenta. Quasdam tamen pudor tenet, quasdam deterret metus, prohibet necessitas quasdam, ne quod tantoperè natura postulat atque expetit, eidem indulgeant, & cum irruentem in se malorum turbam sentiunt, Medicum adeant, ac vulneri fomentum parent. Maneant innuptæ; sed pro dolor! Omni forsitan ope destituentur, & nisi eas æquus Jupiter amaverit, brevi consenescere, & ante diem suum cadere necesse est.

*Ergo innuptis mulieribus summa vitæ brevior.*





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IN TWO VOLUMES.  
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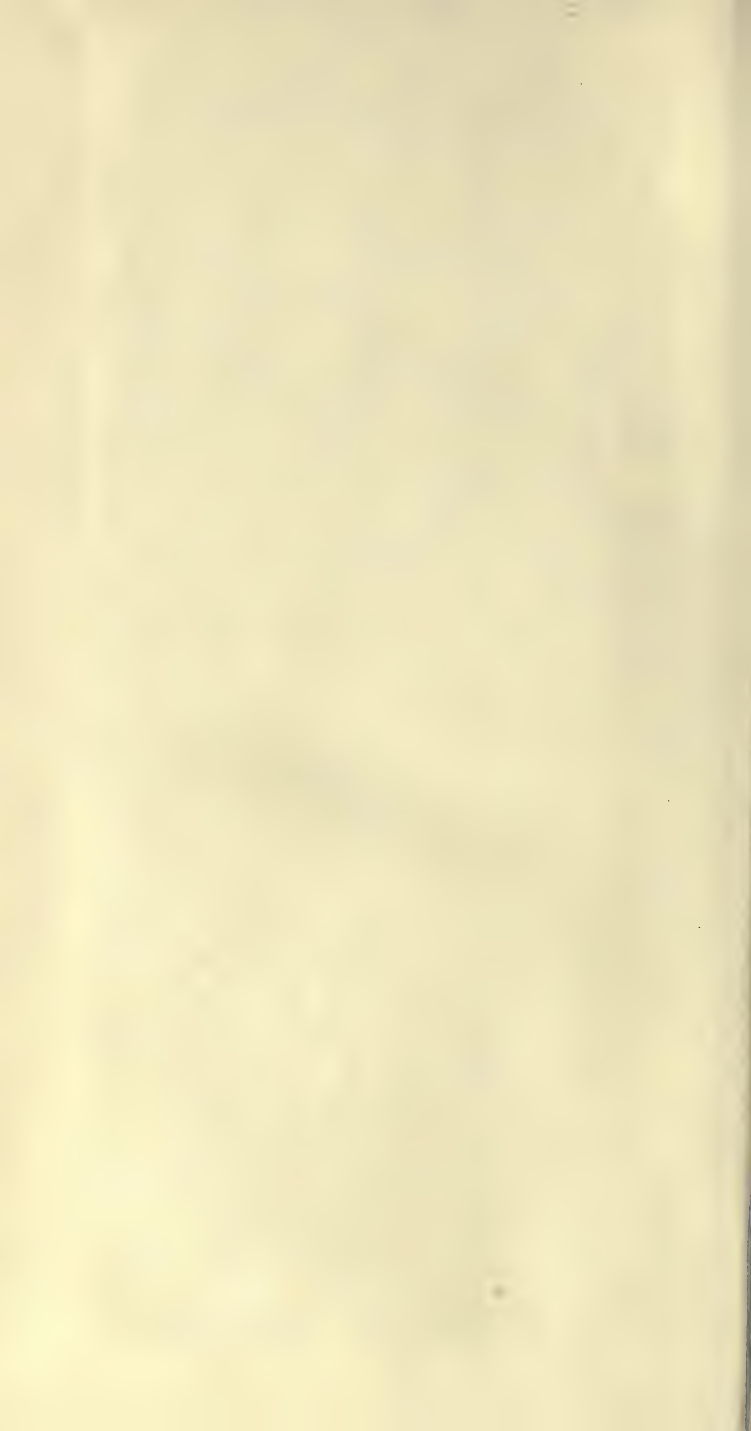
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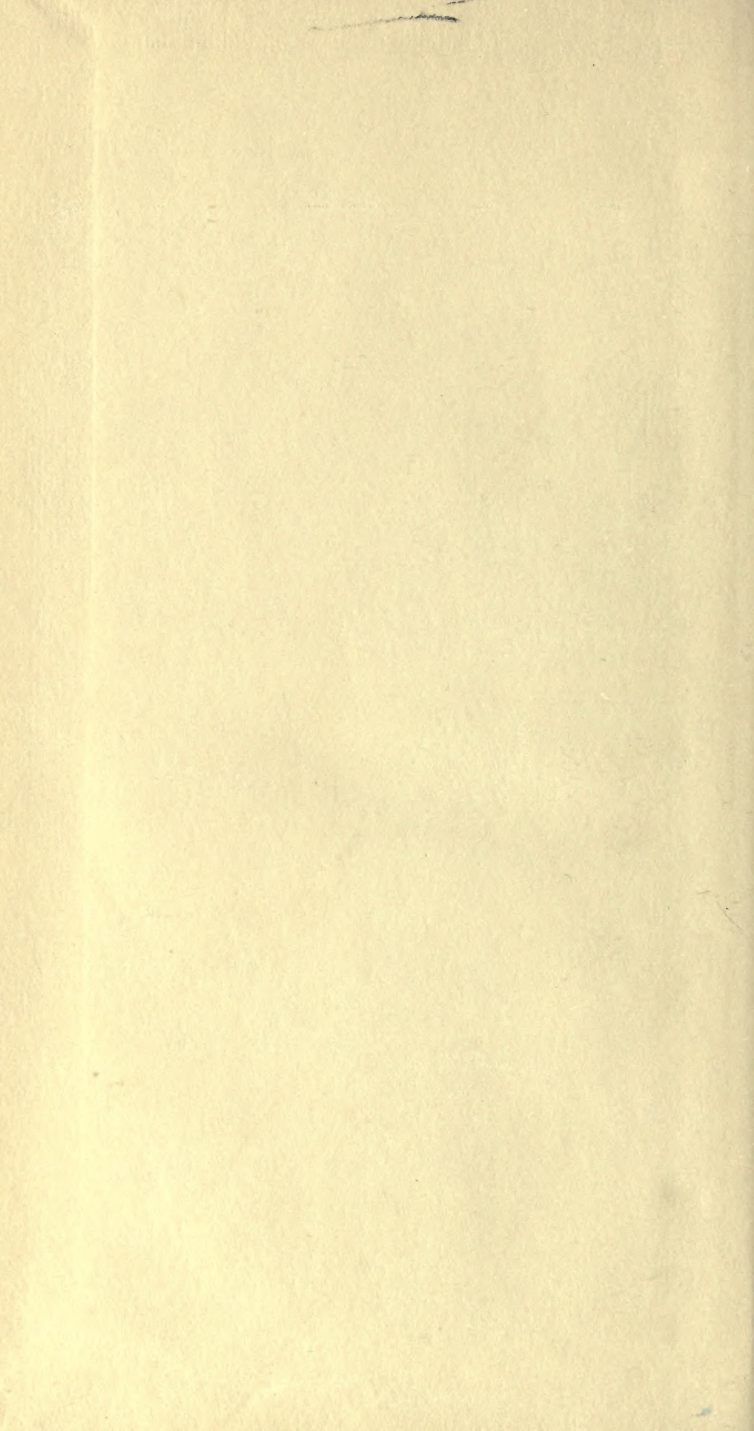
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